

have safe conduct and protection of their persons from violence, they promising that they will not hereafter take up Arms against the Parliament or Protestant Religion.

That the Citizens and ordinary inhabitants of the said City shall have their persons and houses protected from violence, and shall have the same free trade and commerce as others, under obedience of King and Parliament; And that no Regiments or Companies shall be admitted or quartered in the Town of York, except those that are appointed for the Garrison thereof.

That the Officers of all qualities shall have liberty to go to their own homes with swords and horses, and shall have licence to carry their apparel and money along with them (the money not exceeding one months means for every severall officer).

Any officer who shall be recommended by the Marquess of Newcastle shall have a pass from one of the Generalls to go beyond seas, they promising not to serve against the Parliament and Protestant Religion.

That the Gentry and other inhabitants of the County of York, now residing in the City of York, shall have liberty to go to their own homes, and shall be protected from violence.

That a positive Answer be returned to these Propositions by 3. of the clock to morrow afternoon, being the 19. instant; And in case they shall not be then accepted, we shall not hold our selves bound to them, and in the mean time we declare there is no cessation after the 3. hours already granted.

Vpon the reading of these propositions, the Commissioner from York fell into exceeding great passions, using many bloody oathes and fearefull Execrations, desiring that Gods vengeance might bee upon them, if ever they gave up the Towne upon such conditions. Their hate and indignation was such, that they refused to take the Coppie unto the Marquess: but the next morning early, Generall Lesley sent it to him by a Drummer. The answer of the Marquess, was as followeth,

My Lord,

I Have perused the Conditions and demands your Lordship sent, but when I considered the many propositions made to avoid the effusion of Christian blood, I did admire to see such propositions from your Lordshippe, concerning this not the way to it, for I cannot suppose that your Lordshippe doe imagine that persons of honour can possibly condescend to any of these propositions, and so remaine,

Yorke 17. of June. 1644.

For his Excellencie the Earle of Leves.

My Lord

Your Lordshipps most humble servant,

William Newcastle.

The Souldiers in City and League, Musketeers and Canoners, who all the weeke before both day and night had answered each other, with many fierce oppositions. After this Letter was received, and time of Cessation expired, did renew and increase their assaults upon all seeing advantages against one another; which were frequent all the day and night following.

Vpon the sixteenth day, the Earle of Manchester (having by many dayes labour undermined a Tower belonging to the Mannour neere Backen Barre) were compelled to spring the Mine, for that worke could not be longer delayed, in regard of waters which increased upon them, in the chamber of the Mine. The Tower being blown up, the bold Souldiers adventured too farre through inconsideration, and hope of plunder, many of them having scaled two or three inner walles, possessed themselves of the Mannour. But the enemy coming from all parts of the City suddenly and unexpectedly surrounded them, yet they blocked up the breach, the only way of retreat. Hereupon they having spent all their powder and shot, and fresh assistance not getting over the walles to their relief (some enough we received, some losse, both of men and arms. As it is supposed between 22. and 30. men were slain and 100 taken prisoners, whom we expect to have reduced unto us again ere long. Some who were in the service say that many more of the enemies then of our souldiers were killed in the skirmish, but they are too wily to suffer us to know what losse they in the City received by our assaults.

Although we desire to be truly sensible of any check received by divine Providence, and to bewaile Christianly the shedding of mans blood by violence: yet God doth, and will, we hope, carry us through all difficulties and discouragements, in the maintenance of that good cause,

FINIS.

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Although we desire to be truly sensible of any check received by divine Providence, and to bewaile Christianly the shedding of mans blood by violence: yet God doth, and will, we hope, carry us through all difficulties and discouragements, in the maintenance of that good cause,

F. N. L.

30

A Confutation of the ANABAPTISTS,

AND
All others who affect not Civill Government;
Proving the lawfulnessse of it : and a full Answer to
all their Cavills, that are, or can be made against it.

WITH
A Nut-cracker for an unnaturall Nut, whose Shell is
as hard as the Scales of Leviathan, and the kernell of his
Heart as hard as a piece of the nether Mill-stone, *Iob 41.15.24.*
yet the hammer of Gods Word that breaketh in pieces
the Rocks, *Ier. 23.29.* will break this Nut, that
all may see the devillish kernell that is in it.

Also Arguments against the *Anabaptists*, proving that Infants borne
of Christian Parents ought to be Baptized : With a full Answer to all
their Cavills that are (or can be) made against it.

Imprimer Ja. Cranford.

*And thou Ezra, after the wisdom of thy God, that is in thine hand, set Magi-
strates and Judges, which may Judge all the people that are beyond the River,
and whatsoever will not doe the Law of thy God, and the Law of the King, let
Judgement be executed speedily upon him, whether it bee unto death, or
unto banishment, or confiscation of goods, or to imprisonment, Ezra 7. 25, 26.
Put them in mind to be subject to Principalities and powers, to obey Magistrates,
to be ready to every good work, Titus 3. 1.*

*They sent them Peter and John, who when they were come, prayed for them that
they might receive the holy Ghost, for as yet he was fallen upon none of them
only they were baptized in the Name of the Lord Iesus, Acts 8. 15, 16.*

*Then Peter said unto them repent and be baptized every one of you, and ye shall re-
ceive the gift of the holy Ghost, for the promise is unto you, and to your chil-
dren, Acts 2. 38, 39.*

LONDON, Printed by M. O. for T. Barker, and are to be sold in Black
street, at the Signe of the Gunne.



To the Reader.

Christian Reader,

IH imagine cause that moved me to undertake this worke is this, many faithfull Christians, and loyall Subjects are blamed to be enemies to Civill government, as also my selfe bearing a part of that reproach with them: now to cleare both my selfe and others in these divided and distracted times, I thought it not amisse to discover them; and to make them knowne who they be that despise dominion, and speake evill of dignities, Jude 8. that faithfull Christians and loyall subjects may not be blamed, who are subject to Principallities and Powers, and willing to obey Magistrates, and ready to every good work, Titus 2. 1, 2. who every day that passeth over their heads put up prayers and supplications, intercessions and giving of thanks at the Throne of grace for Kings, and all in authority, that we may live a quiet and peaceable life, in all godlinesse and honestie 1 Tim. 2. 1, 2. And as for mee, God forbid that I should sinne against the Lord in ceasing to pray for them, 1 Samuel 12. 23. For Gods people were alwayes blamed to be enemies to civill authority. Ahab said to Elijah, Art not thou he that troubleth Israel? 1 Kings 18. 17. And saith Haman that great Courtier, There is a certaine people scattered and disperced among thy people in all the Provinces of thy Kingdome, and their Lawes are divers from all people, neither keep they the Kings Lawes, Esther 3. 8. Nay further, this Court-farrier so prevailed with the King to get Letters sealed with the Kings seale, to destroy, to kill, and cause to perish all Jewes, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth Moneth (which is the Moneth Adar) and to take the

To the READER.

spoyle of them for a prey, Verse 13. And it was told the King saying, Daniel, one of the captivity of the children of Judah, regardeth not thee, O King, nor the decree that thou hast signed; and so was cast into the Denne of Lions: but in the morning the King comes to the mouth of the Denne, and calls Daniel; to which hee answered, O King, live for ever, my God hath sent his Angel, and hath shut the Lions mouths, that they have not hurt me; for as much as before him Innocencie was found in me; and against thee, O King, have I done no hurt, Daniel 6. 13. 20. 21. 22. And Paul was accused to be a pestilenc fellow, and a mover of sedition: but when the tryall came, neither against the Law of the Jewes, nor against the Temple, nor against Cæsar had he offended any thing at all, Acts 24. 5. 25. 8. Nay further, they said of Christ himselfe to Pilate, If thou let this man goe, thou art not Cæsars friend, for he speaketh against Cæsar: Iohn. 19. 12. Yet Christ, although he was a true heire to the Crown and Kingdome of the Jewes, shewed himselfe loyall to Civill Government, saying, Render to Cæsar the things that are Cæsars, and to God the things that are Gods, Matthew 22. 21. And hee payed tribute to avoyd offence, Matthew 17. 26. 27. although an heire to the Crowne, and free from Tribute; Thus in all ages, both all the faithfull, and Christ himselfe was blamed to be enemies to civill government: And now I come to our own age, witnesse those three Worthies, and faithfull servants of Iesus Christ, who pleading for God and the King, and declaring how those Traiterous Prelates did intrench upon the Kings prerogative in many particulars, these men venturing lives and states, and all outward comforts, through a tender affection they had to their Prince, as not being able to indure to see the wrong done to him, and be silent; and yet for speaking, and declaring those Traytors, they were punished altogether, although they did expresse such Loyalty that I think their examples are not to be paralleled; witnesse that renowned Doctor Bastwick, who laboured to maintaine the honour, and dignity, and prerogative Royall of our Sovereign Lord the King; saying, Let the King live for ever: Had I a thousand lives, I should think them all too little to spend for his Majesties Royall Prerogative; and had I as much bloud in my veines as would swell the Thames, I would shed it every drop in this cause; And then wishing the people not to bee discouraged, nor daunted at the Prelates power, but bid them labour to preserve innocencie, and keep peace within, and goe on in the strength of your God, and hee will never faile you in such a day as this. Then saith he, as I said before, so I say againe, had I as many lives as I have haire upon my head, I would give them all for the maintenance of your

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TO the READER.

upon my head, or drops of blood in my veines I would give them up all for this Cause. Yet all this could not free them from sufferings, although Mordecai had saved the Kings life from the hands of Traytors, yet no honour is done to Mordecai: But the Lord hath all these things upon the File, and in his due time he will cause the King to read the the Chronicles, to finde out that which Mordecai hath done, and requite it, *Esther 6. 1.* For behold thy servants are ready to doe whatsoever my Lord the King shall appoint, *2 Samuel 15. 15.* Not as men-pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord and not to men, *Ephesians 6. 6. 7.* For we must be subject, not only for wrath, but for conscience sake, *Romans 13. 6.* Yet not as bringing the conscience under any humane power, but as in obedience to Gods command, who is the onely Lord of Conscience, he saith, Let every soule be subject to the higher powers, *Verse 1.* Submit your selves to every Ordinance of man for the Lords sake, whether it bee to the King, as soveraigne, and to Governours sent by him, *1 Peter 2. 14. 15.* And we honour and reverence them as the Deputies of God: for the powers that be are ordained of God, & their place is Gods Ordinance, *Vers 2.* He saith, By me Kings reigne, and Princes decree justice; by me Princes rule, and Nobles, and all the Judges of the earth, *Proverbs 8. 15, 16.* All Princes, Judges, and Magistrates beare the name of God, as being clothed with his authority: *1 GOD standeth in the Congregation of the mightie, and judgeth among the Gods, I have said yee are Gods; Psal. 82. 1 6.* Also we reverence them from Gods command, which saith, Feare God and honour the King, *1 Peter 2. 17.* Yea we must feare God and the King, not with a slavish, but with a filiall feare, My sonne feare thou the Lord, and the King, *Prov. 24. 21.* Thus we are highly to esteeme of civill government; for as the breath of our nostrills is the Lords anoynted, *Lam. 3. 20.* And when David would goe forth to war himselfe, the people answered, Thou shalt not goe forth, for if we flie away, they will not care for us, neither if halfe of us dye, will they care for us; but now thou art worth ten thousand of us, *2 Samuel 18. 2. 3.* So then our lives and states, and all wee have is not too deare to doe him service. Now such a one is a faithfull Christian, and a loyall Subject: but because some are like the unjust Iudge, who neither feared God, nor regarded man, *Luke 18. 4.* Yet they would be thought to be faithfull Christians and loyall subjects: therefore to make them manifest, I shall first shew negatively who they are not, and then I will endeavour affirmatively to shew unto you who they are.

TO THE READER.

First, they are not that prophane blaspheming rout that ring about his Majesty, who in their common talke dare Jehovah to his face to damn and sink them to the pit of Hell: but can these that are enemies to GOD and to themselves bee either faithfull Christians or loyall Subjects? it is impossible. Such as these, saith the Prophet, being in any strait, as when they are hungry, they will curse their King and their God, and looke upward, Isaiah 8. 21. And did not those many of them at the sight at Newburie breath out their last breath, blaspheming GOD and cursing their King? but as they love cursing so let it come unto them: as they cloath themselves with cursing like as with a garment, so let it come into their bowells like water, and like oyle into their bones, Psal. 109. 17, 18. But although these men swear, yet faithfull Christians and loyall subjects feare an Oath, Ecclesiastes 9. 2. They know that because of swearing the Land mourneth, Jeremiah 23. 10. They tremble at that flying rout that is sent into the house of the thiefe, and into the house of the swearer to cut them off, Zechariah 5. 3. Neither dare they curse the King, no nor in their thought: for a Bird of the ayre shall carry the voyce, and that which hath wings shall tell the matter, Ecclesiast. 10. 20. It is written, that thou shalt not speake evill of the Ruler of thy people, Acts 23. 5. Then those that cannot keep their tongues from swearing and their hands from stealing, declare plainly how they despise evill government, and those Lawes that should restraine those cursed practises, these licentious sonnes of Belial, who seek to overthrow civill government by violence. But I shall bee more briefe in the rest, because I am but in the Preface.

Secondly, the Romish Clergy or the Prelacy are enemies to civill government, who exempt themselves from under their power, and not onely so, but they seek to take the power from the Magistrates to themselves, and so to make them their vassalls: their ravills I have answered distinctly in this Booke.

Thirdly, the Antinomians and Familists are enemies to civill government, who seek to overthrow the eternall Law of God, on which the civill Law is built: now if these men take away the foundation whereon all our Lawes are built, what doe they else in this, but seek to overthrow all civill government, that they may more freely satisfy their licentious affections?

Fourthly, the Brownists, who call themselves Independent, there bee many Sects of them, since Browne first broached that Schisme: some follow Smith,

TO THE READER.

Smith, some Johnson, some Robinson, some Ainsworth, but they all dash one against another, and all excommunicate themselves from the Church of Christ: and, faith Page, three or four hundred Brownists have brought forth more Apostate Anabaptists and Arrians sometimes in one year than ten thousand members of the Reformed Dutch Church in Amsterdam hath done in ten years, though tempted by seducers as much as any others: of this he was an eye-witnesse, being then and there a member of the Classicall Assemblies: see his Epistle to the Arrow against the Brownists. They deny that Magistrates should have any hand in Religion, or the worke of Reformation: they affirme that Christian Princes and Magistrates have no more to doe in or about the Church than Heathen Princes: but here they intrench upon civill government, denying Cæsar his due: thus they would have civill government lessened, or limited. The Popish Clergy, they would have civill power removed from the Magistrate to themselves: prophane people would have it connived at, in respect of themselves; and Antinomians seek the violation of it by accident, in seeking to make voyd the Morall Law of God. Yet my purpose in writing this book was not to meddle with any of these; but as they set upon me in the pursuit of those grand enemies of civill government, which are that wicked generation of the Anabaptists; these are they to whom I chiefly bend the whole drift of my disputation, as being absolute enemies to the essentiall being of civill government. It is neither conniving, nor limiting, nor removing that will serve their turnes, unlesse they have an utter extirpation of it: so then all the rest doe some way or other dash against civill government: but these are professed enemies to it. Hence I conclude that none of these are the men whom I intend, when, I say, they are faithfull Christians, and loyall subjects.

Now I answer affirmatively, that those faithfull Christians and loyall subjects are those people that are faithfull to Luthers Protestation, and to Calvins Institution: the first of these was the originall cause from whence the name of Protestants did first arise: for when Luther did first renounce that strumpet of Rome, he caused them all that were with him to enter into a Protestation against all Popery, and popish Innovations; and all that took it were ever afterwards called Protestants: and we in this Kingdom have taken the very same Protestation against all Popery and popish Innovations; and I doubt not but we have many amongst us who will hazard lives and states and all they have, to maintaine that Protestation, and through Gods mercy will prove themselves good Protestants. Now for Calvins Institution, I doe not call it so, as if he had made it of his owne head, but as a faithfull servant of Iesus Christ, he hath faithfully declared all the counsell of God, as Paul did, Acts 26, 27. that all may see what a Church Christ hath instituted in his word, and the
great

To the READER.

great blessing of God upon this mans labours, and upon all that walked in the same steps.

Dear Christian and loyal subject, thou that endeavourest to have a conscience voyd of offence both towards God and towards men, Acts 24. 16. Thou that renderest to God his due, and to Caesar his due; thou that obeyest both the first and second table of the Law, thou that fearest God, and honourest the King, and submittest thy self to every ordinance of man for the Lords sake, I say to thee, Be faithful to the death, and thou shalt have the Crown of life, Rev. 2. 10. Ye shall be hated of all men (saith Christ) for my names sake, but he that holdeth out to the end, the same shall be saved, Matth. 10. 22. And for those that do in any case dash against Gods Law, or mans Law, I would entreat them to read this Book with an impartiall eye, and it may be they may see their error; and if so, then I would entreat them to imitate the faithfull Christian and loyall Subject; and so as they grow in strength and wisdom, they shall grow in favour with God and men, as our perfect patterne did, Iesus Christ, who said, learne of me who am meek and lowly in heart, and you shall find rest for your soules, Matth. 11. 29. And so I commend thee to God, and the word of his grace, which is able to build thee up, and to give thee an inheritance among all them that are sanctified, Acts 10. 32. Now the God of peace, that brought againe from the dead our Lord Iesus that great Shepherd of the sheep, through the blood of the everlasting Covenant, make thee perfect in every good work, to doe his will, working in thee that which is well pleasing in his sight, through Iesus Christ, to whom be glory for ever and ever. Amen. Hebr. 13. 20, 21.

Thine in the Lord Iesus,

THOMAS BAKEWELL.

The Errata.

Some faults have escaped the Presse, and because the number of pages is not set, I must direct thee rather by the letters on the lower and on the first, b. l. 20. for God r. Gods. On the backside, l. 5. for if. r. for. On the second, b. l. 1. leavout to on the bakside of the second, d. l. 33. put in are. On the first, h. l. 25. put in called. On the backside of the second, h. l. 11. for of r. as, l. 40. for Prophets. On the backside of the third, l. 133. put in not. On the second, k. l. 1. put in the meane of. On the blanke of k. l. 12. for Gervetus, r. Servetus. On the backside, l. 13. for Churches r. wincles. On the first l. l. 8. put in the. On the backside, l. 36. for if. that. l. 98. leave out no.

Here be two main arguments to prove the lawfulness of civil government amongst Christians.

The second main ground to prove the lawfulness of civil Government, is taken from the honourable Titles that God is pleased to put upon it when he com-

A confutation of the Anabaptists, and all others.

mends it unto us; Those whom it pleased God to put in the place of Magistrates, they are called Gods, *I have said ye are Gods*, Psal. 82. 6. And this is of no small Importance, for thereby is signified that they have Commandment from God, and that they are furnished with the authority of God, and do altogether bear the person of God, whose place they doe after a certaine manner supply, see *Iohn* 10. 35. If the Scripture saith he calleth them Gods unto whom the Word of God was given, which is his word of Command, being a word of Authority; what is this else but to declare that God hath committed his businessse to them, that they should serve in his Office as *Moses* and *Iehothaphat* said to their Judges, whom they appointed in every City of *Judah*, that they should sit in judgment not for man, but for God, *Deut.* 1. 16. *1 Cron.* 19. 6. And so to the same purpose the wisdom of God affirmeth by the mouth of *Solomon*, that it is his work that Kings reign, and Princes decree justice; *By me Princes rule, and Nobles, and all the Judges of the earth*, *Prov.* 8. 15. 16.

This plainly declares that the government of all things in earth that is in the hand of Kings and other Rulers, is onely from the Providence and the holy Ordinance of God to who it seemed good so to order the matters of men, forasmuch as he is both present and President among them, in making of Lawes, and in executing uprightnesse in judgments: This also *Paul* affirms & reacheth when he reckoneth Governments among the gifts of God, which being diversly distributed according to the diversity of grace, and ought to be employed of the servants of Christ to their edification, *Rom.* 12. 8. And although he there properly speaketh of a Counsell of grave men which in the Primitive Church were appointed that they should have the rule of ordering the publique Discipline, which Office the Apostle calleth Government, *1 Cor.* 12. 28. Yet forasmuch as we see that the end of civill power tends to the same end, therefore we need not doubt but that he commendeth unto us all kinds of Governments, but see *Rom.* 13. 1. Where he purposely maketh a full discourse of that matter, for there he sheweth that *Power is the Ordinance of God*, and that there is no Powers but they are ordained of God, and that Princes themselves are the Ministers of God, *for a praise of them that doe well, and for a terror to evil doers*. Hence I conclude, that civil Government is a calling not only holy & lawful before God, but also the most holy and most honourable calling of all other in the whole life of men; yet saith Mr. *Perkins* on his Commentary on *Iude* page 110. many Libertines sprung up in the Apostles daies, such as *Simon Magus*, and his Disciples, who taught that men might lawfully commit fornication: So also the Disciples of *Basiliides Eunomius*, and the *Gnosticks*, Heretikes who taught that men might live as they list, seeing now such liberty was procured them, being freed from being under the Law any longer, which sin died not with those cursed heretiques, but the Devil hath in these last daies revived it, especially in 4. sorts of men. First, the Libertines of this age, who hold with the former, that being under grace, they are freed from the obedience of the Law: Secondly the Anabaptists, who upon consideration of the liberty

& to Magistracie is unlawful, as also to make war, and take an Oath before a Magistrate, these (saith he) are dangerous enemies wheresoever they be, both to the grace of God, and to the good of men, for where the civill sword ceaseth, there can no society stand in safety. Thirdly, another kind of Libertines are the Papists with their whole Religion, being open enemies to the grace of God, turning it into wantonnesse and liberty of sinning against him divers waies: First, God having of his grace given unto the Church a power of the keyes to open and shut Heaven, but their religion hath turned it into an instrument of prophanenesse, in setting up a new Priesthood to absolve and forgive sins, properly in offering a Sacrifice both for the quick and dead, and so abolishing the Sacrifice of Christ. Secondly, of injustice, for by it they depose Kings and Princes, and they free Subjects from their Allegiance, and they stir them up and encourage them to conspiracies and rebellions, and they maintaine Factions, Civill Wars and Seditions, and all by vertue of their power. Thirdly, of horrible Covetousnesse, by selling of pardons for thousands of years, by which Craft they have gotten the third part of the Revenues of Europe into their hands, which proveth plainly that they turne the grace of God into a liberty of sinning against him.

The fourth sort of Libertines, are carnall and formall Protestants, who turne the counsell of Gods election into wantonnesse, saying, if I be elected to salvation, I shall be saved, let me live how I will, but if I be not elected, I shall not be saved, let me do what I can.

Secondly, they turne the mercy of God into wantonnesse, in saying God is mercifull, I will defer my repentance, for at what time soever a sinner repenteth, God wil put all his sins out of his remembrance: Therefore they will not repent yet, saying, what young Saints and old Devils, thus they cast away the timely acceptance of Gods mercy with a scornful reproach.

Thirdly, some under pretence of brotherly love spend all that they have in wantonnesse, ryot, excesse, gameing, and company keeping to the beggering of themselves and their Families.

Fourthly, others under a pretence that the Jewish Sabbath is abrogated by Christ, and now there is no distinction of times, hence they will keepe no Sabbath at all.

Fifthly, some others say *where sin abounded, grace abounded much more*, Rom. 5. 20. Therefore say they, *let us continue in sin that grace may abound: But all these turne the grace of our God into wantonnesse, and therefore by the just judgement of God for committing such things are worthy of death, yet they not only do the same, but take pleasure in them that do them*, Rem. 1. 32.

Now these Libertines for the better encouragement of their Disciples in evil, they tell them they shalbe illuminated & deified, such great matters they promise them, and by this means make them the children of the Devill seven-fold more then they were before: and for the Romish Clergy they have been very large in their promises unto their hearers, They tell them that they shalbe able to satisfie the justice

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of God for their sins, yea, and to merit everlasting life, and not only so, but they shalbe able to do works of Supererogation, that is, they shalbe able to do more then the law of God requires of them, yea, for a little money they shall have a tolleration to break any of Gods Commandements, and to reject them at their pleasure, much like to the old Pharisees, when Gods law said: *He that curseth father or mother shall dye the death*; but these men will say, although he honour not his father or his mother he shall be free, Mat 15. 46. These *Achans* have a long time troubled our Israel: *They neither feare God nor regard man*, Luke 18. 4. They despise all government both of God and man, divine and humane.

Divine government is the absolute power of God, whereby he makes lawes to bind the conscience, and that under pain of life or death eternall; Now this is the power of the whole Trinity, but the administration of it is committed to the sonne, this divine law of God is despised by *Libertines*, or as now they are more commonly called *Antinomians*, and by Anabaptists, Papists, and prophane Protestants, yet at this time I intend not to call them to an account for despising of that government alone, as in it selfe, but there is another kind of government despised of these men, which is a humane government, for the Apostle saith: *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme or unto governours sent by them*. 1 Pet. 2. 13, 14. This is that government which is so much despised, especially by the Anabaptists, to them I chiefly bend the drift of my disputation, yet not conniving or sparing any other that shall dash against it, or any way seem to undervalue it.

This humane or civill government is a state of superiority consisting in the power of commanding, and in the power of the sword for the good of mankind, that it is a state of superiority appeareth, *Rom. 13. 1. Let every soule be subject to the higher power*. Again, it consisteth in a double power, 1. In commanding, that is, of making laws and edicts, calling and conventing, the second power is that of the sword, and it may be comprehended under these 4. heads, 1. In arresting, 2. Imprisoning, 3. In putting to death, 4. In making warre in way of protection or otherwise.

The reason why this power of the sword is added, is this, to put a difference betwene the authority of the magistracy, and the authority of the ministry: Now this difference standeth in 3. things. First, the magistracy hath a power in it selfe, whereby the civill Magistrate may command in his owne name, but the Ministry hath power only to pronounce what God commandeth, and in his name saying; *Thus saith the Lord, none durst ever say from himselfe, I say unto you, but Christ alone*, Math. 5.

Secondly, the authority of the civill Magistrate is in himselfe, but the authority of the Minister is not in himselfe, but in Christ, so then the civill Magistrate may command obedience to himselfe, but the Minister commandeth it to God.

Thirdly, the civill Magistrate hath power over the outward man, but the Minister hath power only to counsell, perswade and exhort. So much of the difference betwene

between the Magistracy and the Ministry.

Secondly, this power of the sword is added to distinguish the power of the magistracy from all private power, as in Schooles and Families, which have a power of commanding, but not of the sword.

Lastly, I adde for the common good of mankind, *Rom. 13. 4.* He is the Minister of God to thee for good, or for thy wealth, that is in procuring the welfare of soule and body, which standeth in two things, First, true Religion, Secondly, civill justice, both which are by the magistracy maintained.

Now here it may be demanded, how farre the power of civill government reacheth. I answer, over all causes, things, and words of men, whether Civil, or Ecclesiasticall, over Temporall things. I know none that will make question of it, but the Anabaptists, who deny the very being of it, but it also reacheth to the causes of the Church, and this appeareth in that the Kings must have the booke of the Law before them when they sit upon the Throne of the Kingdome, and it must be with them, and they must read therein all the dayes of their lives, that they may learne to feare the Lord their God, and that they may keep all the words of this law, and do them, that their heart be not lifted up above their brethren, *Deut. 17. 18. 19. 20.*

Secondly, this we may see in many examples of holy Kings in Scripture, *Iosiah kept the Paschever and commanded others to keep it, 2 Chron. 35. 1. 16.* and *K. Asa* commanded *Judah* to seek the Lord God of their fathers, and to doe the Law and the commandement, and he took away the Altars of the strange Gods, and the high places, and brake down the images, and cut down the groves, *2 Chr. 14. 3. 4.* And *Manasseh* repaired the Altar of the Lord, and sacrificed thereon Peace-offerings, and commanded *Judah* to serve the Lord, *Chap. 33. 16.* And *Josiah* took away all the abominations out of all the Countreys that pertained to the children of *Israel*, and he made all that was present to serve the Lord their God, *Cha. 34. 33.* *Israel* served the Lord all the dayes of *Joshuah*, and all the dayes of the Elders that out-lived *Joshuah*, *Iosb. 24. 31.* And the Lord raised up unto them *David* to be their King, to whom he gave testimony, and said, I have found *David* the sonne of *Jesse*, a man after mine owne heart, which shall fulfill all my will, *Acts 13. 22.* And so when he was King, he did not only reform his own Family, that no lyar should dwel in his house, nor deceitfull person should tarry in his sight, and slanderers he would cut off, and proud persons he would not suffer: the faithfull should dwel with him, but yet this is not all (marke saith he) I will early destroy all the wicked of the land, and cut off wicked doers from the Citie of the Lord, *Plal. 102.*

Thirdly the command of God, goes down to the house of the King of *Judah*, and speake unto him this word and say, heare the word of the Lord o King of *Judah* that sitteth upon the Throne of *David*, execute judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, do no wrong nor violence to the stranger, and fatherlesse, and the widow, neither shed innocent blood in this place, then if they do these things, abundance of blessings are promised, but if they do

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not these things, fearfull judgments are threatened, Jer. 22. 3. 4. 5. & 21. 11. 12. And (saith David) *Be wise O Kings, serve the Lord, kisse the Sun lest he be angry*, Psal. 2. Fourthly, the Lord hath promised that Kings under the Gospell shall be nursing Fathers, and Queenes nursing Mothers to his Church, Isa. 49. 23. *Yea Kings shall bring their honour and glory into it*, Revel. 21. 24. That is, the honour and glory of their power and authority, and riches also, shall be all improved for the good and welfare of the Church, they shall cast their Crownes before the Throne saying, *worthy art thou O Lord to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are & were created*, Revelat. 4. 10. 11. And as they have given their power to the Beast, so time will come, the Lord hasten it, *that they will give all unto Christ for the good of his Church*, as David did, 1 Chron. 29. 11. 12.

But heare the Schisme of Browne, those independant people will set upon mee, who tell us that Christian Princes and Magistrates have no more to doe in or about the Church then heathen Princes; I answer, but every faithfull Subject under a Christian Prince will acknowledge his place is to defend the faith, I mean the Doctrine of faith, all those truths which are necessary to be believed to salvation they are to defend, that no heresie as a canker may corrupt, as also the written word of God, which is called the word of faith, because by it faith is wrought in the Elect, Rom. 10. 17. this faith they must defend also: But they object, that those Kings of *Judah* mentioned before, who medled in the Church with Reformation and Establishment of Religion, that they did it not as Kings, but as Types of Christ, so that now Christ is come, he hath put an end to all such Types and Shadowes; but this is a wicked errour for us to exclude any perticular calling that is lawfull, especially such an eminent calling as that of the Magistracy, from having any hand in the worke of Reformation, and setting up of the true Government of Jesus Christ amongst us, as though that Christ was not then the King of his Church aswell as now.

I once demanded of some of the chiefe of them in that way what Christ was to the Church of the Jewes, if not their King while those Reformers were living, but I was never answered yet: But what saith the Lord, *I have set my King upon the hill of Sion*, Psal. 2. 6. *The Lord said unto my Lord (saith King David) Psal. 110. 1. Yea before the Law was given when Abraham sate in his Tent doore, he left up his eyes and looked, and loe three men stood before him, but one of them was Christ, for (said he) My Lord if now I have found favour in thy sight, passe not away I pray thee from thy servant*, Gen. 18. 2. 3. The other two were angels which went to Sodom, Chap. 19. 1. He appeared often, as to *Jacob* Gen. 32. 24. 28. & *Exod. 23. 20. Ioshua 5. 14. 15.* He is called the King of *Jacob*, and the King of *Israel*, and wisdom which is Christ saith, *By me Kings reigne, and Princes decree justice; By me Princes rule and Nobles, yea all the Iudges of the earth*, Pro. 8. 12. 15. 16. So that then Kings were Gods Deputies on earth aswel as now: But will they debar that honourable calling of the Magistracy from having any hand

hand in the worke of Reformation of Religion under the Gospell, how will they answer such places as these *They shall bring thy sons in their Armes and thy daughters shall be carried upon their shoulders, and Kings shall be thy nursing Fathers, and Queenes shall be thy nursing Mothers, Isa. 49. 22. 23.* And saith Paul, pray for Kings, and all that are in Authority, that we may lead a quiet and peaceable life, in all godlinesse and honesty, 2 Tim. 2. 1. 2. Then must we pray that Kings and those in authority may be a meanes to help us to lead a peaceable, quiet, honest and godly life, and then say presently that they have no more to governe us in a godly life, than heathen Princes, but Kings must read in the Law of God all the dayes of their life, that they may learne to feare the Lord their God, and keep all the words of this Law, and doe them, Deut. 17. 18. 19. If this doth not satisfie see one place more, 2 Sam. 22. 3, *The God of Israel said, the Rock of Israel speake to me be that ruler over men must be just, and not only so, but ruling in the feare of God.* If this sufficeth not, let them shew when or where any lawfull calling was debard from the worke of Reformation, if they cannot, then why should this honourable calling be excluded? We may read of many callings that put to their hand in repairing the walls of Jerusalem, which was a Type of the Church, as the Apothecaries, Goldsmiths, Merchants and others, and Rulers that put their hand to the worke, and commended but their Nobles, are branded for this, *that they put not their necks to the worke of the Lord, see Nehem. 3. 5.*

I grant that Ministers are to informe the Church what is the will of God concerning Reformation, but the Church and People are to doe it in obedience to Gods Commandment, and the commandment of the Magistrate, see both these *Exra 6. 14.* these were heathen Kings, and were they also Types of Christ: Again, shall heathen Princes have their hand in the worke of Reformation, and shall Christian Kings be barred from it, shall those without the Covenant and without Grace doe it, and shall not Christian Kings and Magistrates being in the Covenant and in the state of grace doe it? those that are not blind may see their folly.

In the next place it will be demanded whether Magistrates have the same authority in Ecclesiasticall things as in Civill: I answer, no, there be two differences to be marked; First in civill causes it ordereth all, and executeth all, but in Ecclesiasticall it hath power to order al, but not to execute the, the Magistrate indeed ordereth and prescribeth in all, but the Minister is he that executeth in Ecclesiasticall causes. Secondly, Civill Authority hath power over all the things of men, as their words and actions, body and goods, but not over the things of God, as the Word and Sacraments, Faith and Conscience, and all the graces of Gods Spirit wrought in the heart, civill power hath no rule over these, for (saith Christ) *Give unto God the things of God, and unto Cesar the things of Cesar.* Secondly, this authority extendeth to all sorts of persons, as well Ecclesiasticall as Civill, but so as it reacheth not beyond the outward man, it's to the body life, conversation & outward things, but not to the soul & conscience, of which God is the only Lord & governour: Now if it be demanded how many kinds of Civill Government there be, I answer, it is of three

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three sorts, first in one person, which is a Monarchie. 2. In more then one, when the government is in a few States and Peeres, this may be called Aristocrificall, or a Parliamentary way of government. 3. When it lyes in the body of the People, this is called a popular government by one of these three is every Commonwealth governed.

Here I need not to dispute which of these is the best kind of government for a Christian Common-wealth to be governed by. I suppose a popular government is the way to sedition and to Civill wars, and mutinies in a Common-wealth, and Monarchiall would be a very heavy burden for a free Nation to beare, when *Rehoboam* told them he would make their yoke heavy, and whip them with Scorpions, he almost lost all his Subjects, *1 Kings 12. 14.* Then I conceive a Parliamentary way of government to be most agreeable to Gods word, and most comfortable & beneficiall to all the people, when the three States are assembled, the King entering a Covenant with the Lords and Commons, representing the whole body of the land: *Thus all the Elders of Israel came to Hebron, and David made a Covenant with them in Hebron before the Lord, and they annointed David King over all Israel, 1 Chro. 11. 3. And when Joash was annointed King, all the chiefe of the Fathers of Israel came to Jerusalem, and all the Congregation made a Covenant with the King in the house of God, 2 Chron. 23. 2. 3.* Now this Covenant between the King and the representative body of the Kingdome bindes all in obedience, see *Iosh. 9. 18, 19, 20.* What the Princes of *Israel* then did, if *Saul* although a King, and many hundred of years after, shall presume to breake this Covenant, his house and Kingdome shall smart for it, see *2 Sam. 21.* Nay, although the covenanting with thole people was a sinne, and many of the people murmured at it, yet it being made, must not be broken, which doth at this time charge us all to be under this Nationall Covenant, considering the representative body of the Land have solemnly taken it, although some refractory people refuse it and mur-mure at it, yet this wil not free any from observing of it, *Deut. 29. 14, 15.*

The

who affect not Civill Government.

**The Oath of the Kings of England taken out of
the Parliament Role, 1. H. 4. N. 17.**

**The form of the Oath wont and accustomed to be taken
at the CORONATION.**

You shall keepe the Church of God, the Clergy and the people
entirely in peace and concord in God, according to your
power. He shall answer, I will keep them.

You shall cause equall and right Justice in all your judgements,
and discretion in mercy and truth, according to your power. Hee
shall answer, I will doe it.

You shall grant just Lawes and Customes to be kept, and you shall
promise those shall be protected by you, and to the honour of God, to
be strengthened, which the Common people shall chuse according to
your power. He shall answer, I grant and promise it.

And the people bind themselves to the King in the Oath of Allegiance.

Whe now Rep out the Anabaptists, who despise government, saying, all
swearing is unlawfull; for say they, Christ saith, *swear not at all*, Mat.
5. 34. I answer, that is meant in our communication, which must be
Yea, yea, and Nay, nay, v. 37. Again, God commands swearing as
a part of his worship, saying, *Thou shalt feare the Lord thy God, and
serve him, and shalt sweare by his name*, Deuteron. 6. 13. & 10. 20. Now
Christ came to do the will of his Father, John 5. 30. And not to contradict it as
our Anabaptists blasphemously affirme, while they say, Christ here flatly forbids
swearing, which was commanded by God as a part of his worship: but see how
these wicked people would make a breach of Unity in the very Trinity betwene
God the Father, and God the Son; then wel may these blasphemers make rents and
divisions in Kingdomes and Common-wealths. Again, the Apostle is so far from
denying the lawful use of swearing, that hee gives a sufficient reason to prove the
lawfulness of it in some cases, for saith he, *men verily sweare by the greater, and
an oath for confirmation is the end of all strife*, Heb. 6. 16. Again, we have ma-
ny examples of them that have sworn upon some occasions, both out of the old Te-
stament and out of the New, Gen. 21. 23. 31. 53. Rom. 9. 1. 2. Cor. 1. 23.
2 Kings 6. 31. This may suffice to prove that swearing in some cases is lawfull.

Now to know what an oath is, we shall see by the parts of it, which are two,
Confession and Imprecation. Confession is threefold, though for the outward
forme the words be few: First, a man confesseth that which he sweareth to be true
in

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in his conscience. 2^d. That God is a witnesse not of his outward action and speech, but also of his particular conscience. 3. That God is an omnipotent Judge of all, and of him that sweareth, and able to justifie him if he sweare truly, or otherwise to condemne him eternally if he sweare falsely, these things are confessed by him that sweareth.

The second thing in an oath is Imprecation, which is a prayer to God for two things. 1. That God would be witnesse with him that sweareth, to testifie that hee sweareth truly, and according to his conscience, so *Paul* did, *Rom. 9.1. I speak the truth in Christ, I lye not, my conscience bearing me witnesse in the holy Ghost.* 2. a man prayes that God would become a Judge to curse him with eternall wrath, if he sweare falsely, thus did *Paul*, *2 Cor. 1. 23. I call God to record upon my soule;* and the forme of swearing in old time was the using of this imprecation, *God doe so to me, and more also if I do not thus and thus,* *2 Kings 6. 31.* Thus you see what an oath is: Now it may be demanded, when be the times, and in what cases we may lawfully sweare, seeing we may not sweare in our communication.

I answer, a man may lawfully sweare, when the Magistrate ministreth an oath unto a man upon a just occasion, for the Magistrate hath the power of God in this case, and therefore when he justly requires it of a man, then he may lawfully swear.

Secondly, when a mans own calling generall or particular, necessarily requires an oath, and that in foure cases, 1. When the taking of an oath serveth to maintain, procure, or win unto God any part of his glory, or to preserve the same from disgrace, in this regard *Paul* moved with a godly zeale, used an oath for confirmation of his Doctrine, that the Churches to whom he writ, might be established in the truth, and so glorifie God the more.

Secondly, when his oath serveth to maintain or further his own or others salvation, or preservation in soule or body, in this case *Paul* calls God for a record unto his soule, that he came not to *Corinth* to spare them, *2 Cor. 1. 23.* And *David* to further himselfe in the way of salvation bound himself by an oath that he would keepe Gods Commandements, *Psal. 119. 106.*

Thirddly, when the oath serves to confirme and establish peace and society between party and party, countrey and countrey, Kingdome and Kingdome: *Thus did Abraham and Abimilech sweare each to other, Gen. 21. 23.* And *Jacob and Laban, Gen. 31. 53.* And by vertue hereof do Subjects binde themselves by oath in Allegiance to their Princes, and souldiers to their Generalls.

4th, when a man by oath may free himselfe, and can no otherwise from temporall losses, or procure to himselfe some temporall benefits which be of great weight and moment, then do men take an oath for confirmation to put an end to all strife, *Heb. 6. 16. For much strife and contention ariseth about worldly affairs,* and in this regard, a man by oath may purge himselfe lawfully from infamy and slander: in these four cases a man may lawfully swear, not only before the Magistrate, but also privately, so it be with due reverence and good conscience, but in common talke or on light occasions, a man cannot lawfully sweare, either by great or small oaths, for

for that it is to take the name of God in vaine.

Secondly it may be demanded, how must a man take an oath, when he is by a just occasion called to swear? I answer; there be three vertues or ingredients in an oath, which must not be wanting, *Ier. 4. 2. Thou shalt swear, the Lord liveth in truth, in judgment, and in righteousness.*

First, truth, and that respecteth 2. things, 1. The matter whereto we swear, for God may not be brought for a witnesse to a lye, 2. It must be in truth, according to the mind of him that sweareth without fraud or deceit, and with intent to performe that truly which he promisseth thereupon.

Secondly, we must sweare in righteousness, which also respecteth two things, first the thing sworn to, that must be just and lawfull, and according to Gods word: secondly, the conscience of the swearer, for a man must not sweare for a trifle, although the thing be true, but either by authority of the Magistrate, or upon some necessary cause of his lawfull calling, and against this vertue do those sinne that sweare usually in their common talke, though the thing be true, for trifles and light matters are not a just cause of an oath.

Thirdly, we ought to swear in judgement, that is, he that sweareth rightly, ought to know the nature of an oath, and be able to judge of the matter before whom, and to whom, and of time and place, and other circumstances, and for his owne person, he that sweareth, ought to see in his own conscience that he is fit to take an oath, and thereby to worship and glorifie God; for he that sweareth aright, ought to have his heart smitten with feare and awe toward God, as in all other parts of his worship, *Deut. 10. 20. The feare of God and swearing are joyned together, &* therefore a prophane man that hath no feare of God in his heart, ought not to sweare, this may suffice our Anabaptists concerning the lawfull use of swearing, especially that oath of Allegiance to Princes, wherein they are bound in subjection to Civill government which they despise, and so much for their first objection against the lawfull use of Civill government.

Their second objection, they say that subjection came in with sin, but (say they) Christ hath taken away sin, and therefore he hath taken away subjection also: Again, they say that man in innocency was to rule over the fish in the sea, the fowels of heaven, and over the beasts on the earth, and all creeping things, but not over man, *Gen. 1. 26.* But after the fall Eve is put under subjection to Adam, *Gen. 3.* To this I answer, that there be two kinds of subjection, the first is Terrible, the second civill; the former is the subjection of a slave or vassal, who is onely to seeke the proper good of his Lord and Master, the latter is that whereby one man is subject to another for the common good, the first of these came in by sin, but the second was before sin, even in innocency, and so Eve was subject to Adam in innocency; and the Apostle argueth thus, *Let the woman be subject to the man, for shee was taken out of man; for the man is not of the woman, but the woman of the man, neither was the man created for the woman, but the woman for the man, 1 Cor. 11. 8. 9. Let the woman learn in silence with all subjection; I suffer not a woman to usurpe*

authority over the man, for Adam was first formed then Eve, 1. Tim. 2. 11, 12, 13. Now this was in their innocency that the woman was taken out of man & that Adam had the priority in creation, & woman was made a help meet for man, Ge. 2. 8. Therefore she was subject in the time of innocency: Again, in the time of innocency it was said, *increase and multiply*, therefore by the light of nature there is a plain distinction between the father and the sonne, the one to rule, the other to obey, therefore obedience is due to Magistrates: Again, they mis-apply that place Gen. 1. 26. because it was spoken not of man alone, but of all mankind, which comprehends as well women as men, for all mankind without exception had dominion over the rest of unreasonable creatures; and for the second place Gen. 3. 15. *He shall rule and thou shalt be subject*; this is not spoken as if ruling & subjection were not before the fall, but because now subjection is joyned with feare, griefe and sorrow, this is that curse that came in by sin, and was not in innocency, for then subjection was delightfull and full of pleasure: So then subjection it selfe is not a curse, but as feare, and griefe and sorrow are joyned with it; then let us make our subjection to Magistrates a pleasure, and so the curse is taken off, and we shall enjoy the blessing promised Eph. 6. 2. 3.

Fifthly, they object many places of Scripture, such as Iohn 5. 2. *Stand fast in the liberty wherein Christ hath set you free*, from this they plead that they are freed by Christ from all obedience to Magistrates: I answer, the liberty which Christ hath procured us, is liberty of conscience, and freedom from the power of sin, Satan, death, hell, and condemnation, and therefore spirituall, but not from temporall or civil subjection.

Seventhly, from *Mat. 23. 26*. Where Christ had demanded before of whom the Kings of the earth take tribute, whether of his own Children, or of strangers, and Peter answered, of strangers, so which Christ refused, then are the children free. From hence they would gather, that there is no subjection due to Magistrates, because Kings, Sonnes are freed from paying Tribute. To this I answer, that Christ here speaketh of himselfe, who was by his birth the Heire of the Crowne and Kingdome of the Jewes, and therefore by right was to pay none, neither did he lay on any doctance, but how looke this free our men, from their obedience to Magistrates?

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preſſe their ambition, told them that their miniſtery was not like to Kingdomes in which one man hath preheminance above the reſt; but how doth this place hinder Magiſtrates of that ſubjection which is due unto them? It is cleare from hence, that although the miniſtry ſhould be equall, that one ſhould not exalt himſelfe above another, yet it ought to be ſo in Kingdomes, therefore civill Government is warrantable and lawfull.

Tenthly, they object, that beleevers are governed by the ſpirit of God, and ſo are able to governe themſelves every way, and need not any government of man: I anſwer, it is one thing what we doe, and another thing what we ought to doe, we ought indeed ſo to live as not to need any governours, but we doe not live ſo, yea if beleevers could live ſo, yet were the reaſon nought, for the viſible Church contains as well bad as good, hypocrites as well as ſincere Chriſtians, and therefore the beſt Churches ſtand in need of Magiſtracy for the puniſhment of evill doers, & for the praiſe of them that do well, yea the Church lying open to the malice of Satan and wicked men, ſtandeth ever in need of Magiſtracy to protect it by force, or warre, or otherwiſe.

Eleventhly, they object that all Chriſtians by the law of God are forbidden to kill, and ſaith the Lord, ſpeaking of theſe times under the Goſpell, *that they ſhall not hurt nor deſtroy in all my holy mountaines*, Iſa 11.9. I anſwer, Magiſtrates in executing juſtice, do not do it of themſelves, but as they are Deputies to the Lord, they do but execute his will; *Iehoaſaphat ſaid to the Judges, take heed what you do, for ye judge not for man, but for the Lord*; 2 Chron. 19.6. Then they doing all things by Gods authority, *they ought not to beare the ſword in vaine*, Rom. 13.4. Therefore *David* rehearſeth this among the vertues of a King: *To cut off the wicked of the Land, and all the workes of iniquity from the Citie of the Lord*, Pſal. 101. This made *Moses* to forget his meekneſſe, and *David* his gentleneſſe, to doe the juſtice of the Lord: The King that ſitteth on the throne of judgement, ſprea- deth his eyes over every evill man. Again, *a wiſe King ſcattereth the wicked, and bringeth the wheel over them*, Pro. 20.8. 26. *Take away the wicked from before the Throne, and the Throne ſhal be eſtabliſhed in righteouſneſſe: An evill man ſeeketh only rebellion, therefore a cruel meſſenger ſhal be ſent againſt him*, Pro. 16.12. 17. 11. Thus you ſee that magiſtrates may cut off malefactor's by death, and yet be free from ſpilling blood, or the breach of that Commandement, which ſaith, *Thou ſhalt not kill*: Nay, it is their righteouſneſſe to cut off the guilty malefactor, and by ſo doing, they do keep their own hands pure from the blood that thoſe murderers have ſhed, and on the contrary if they do not, they are guilty of moſt horrible wickedneſſe, yet a Magiſtrate muſt take heed that hee doth neither with rigorousneſſe of mind wound them that he ſhould heale, nor with a ſuperſtitious affection of clemency, fall into moſt cruell gentleneſſe.

12. But they object, that under the Goſpell Chriſtians ſhall turne their ſwords into Plough ſhares, and their ſpears into pruning hookes: *Nation ſhall not lift up ſword againſt Nation, neither ſhall they learn warre any more*, Iſa 2.4. To this I

have

have given a large answer in that book intituled *the Saints Inheritance after the day of judgement*, when the Saints shall inherit all things: but till the day that Christ shall come to judgment? wars shall never cease, they shall fall by the edge of the sword, but when shall this be? surely very neare the end when there be signes in the Sun, Moon, and Stars, then they shall see the Son of Man in a cloud with power and great glory, but what of this? I answer, when ye see these things come to passe, know ye that the kingdome of God is nigh at hand, *Lu. 21. 24. 25. 27. 31.* Now will you know when wars shall cease? I answer, when the Son of Man shall come with power, and great glory, then is that Kingdome of God at hand, in which there shalbe no wars, but then all that offend shalbe gathered out of his Kingdome, and cast into the furnace of fire, and the righteous shall shine as the sun in the Kingdome of their Father, *Math. 13. 41. 42. 43.* Then wars shall cease when there shalbe none in that Kingdome that offends, but these offenders must be in the Church, till the very judgement day at the end of the world: The Angels which are the Reapers, shall take out those tares that did offend, and cast them into hell fire; then shall the second *Adam* restore to the Saints all the creatures in their first perfection, after that they are purified by fire, at that day the Saints shall inherit all things, and not before: For the first *Adam* by sin brought vanity and corruption upon all the creatures, but at that day the creatures shalbe purified and purged from their vanity and corruption, and then restored to the Saints alone, & so they shall remain for ever, for the Second *Adam* wil restore againe to the Saints all that they lost, and not as they are now corrupted & cloathed with vanity: *For the new heavens and the new earth which I will make, shall remain before me, saith the Lord, Isa 66. 22: Of that Kingdome there shalbe no end, Luke 1. 33.* Now because the Church shalbe pestered with many enemies till the day of judgement, the sword of the Magistrate is necessary to keep down the seditious stirs of unquiet men, which trouble all Kingdomes with violent oppressions and hainous evill doings, then Magistrates ought to defend them that are troubled, and to preserve the lawes & discipline with purity, which is the only means to regulate such wicked men to better obedience; shall Theeves that rob a few be punished, and shall they suffer whole Countreys to be spoiled with robberies; so then the chiefe Magistrate is not only to suppress private injuries with judicall punishments, but also must defend with war the Dominions committed to his charge against any forraign invasion whatsoever, and such wars by the testimony of Scripture in many places are lawfull.

Thirteenthly, they object that in the new Testament is neither witnesse nor example which teacheth that war is a thing lawfull for Christians: I answer, the same rule that was to the Jewes remains full for Christians, and there can be no cause to the contrary why Magistrates should not now defend Christians aswel as they did the Jewes. Secondly, we should not look for a full declaration of these things in the writings of the Apostles, for their purpose was not to frame a Civill State, but to establish and to settle the spirituall Kingdome of Christ. Thirdly, if

Christ

Hence we may gather, that if this be so, then Tributes and Taxes are lawfull Revenues for Princes, which they may chiefly imploy to sustaine their common charges of their Office, and likewise use to their private Royalty and honour of their Princely state and dignity, as wee may see by the examples of many holy Kings in Scripture, which according to the State of their persons which they did beare, were sumptuously maintained of the common charge, and we read in *Ezek.* 48. 21. *That there was a very large portion of land assigned to the King, &c.* Yet again Princes should remember, that their treasure-chambers are not so much their owne private coffers, as the Treasuries of the whole People; therefore saith *Paul*, *For this cause pay we tribute, for they are Gods Ministers, attending continually upon this very thing, to execute wrath upon him that doth evill, and he is the Minister of God to thee for good, render therefore tribute to whom tribute is due,* *Rom.* 13. So then they may not prodigally waste and spoile what they are entrusted with, for if they doe, it is manifest wrong to the people; nay it is no lesse then most cruelly and unnaturally spilling the blood of the people, for their Impositions and Subsidies, and other kind of tributes are but the supports of publique necessity: Then to weary the poore Communalty without cause, is tyrannicall extortion, these things considered, doe not encourage Princes to wastefull expence and riot, but rather it becometh them with pure conscience before God to doe all that they are bound to doe, lest by their wicked boldnesse they be despised of God; and they must be taught by them to whom it belongs, how much is lawfull for them, neither is this Doctrine needlesse for private men, they must not rashly and stubbornly give themselves leave to grudge at the expences of Princes, although they exceed common and civill measure, see *Calvin Inst.* 4. 20. 13.

Here it may be demanded by what rule Civill Government is to be regulated: I answer, by the Civill and positive Lawes of that Kingdome from which they receive their authority and dignity of civill Magistrates, these Lawes are as strong sinewes of Common-wealths, or as *Cicero* calleth them, the soules, without which the Magistrate cannot stand, neither have they without the Magistrate any force, for the Law may be called a dumb Judge, and the Magistrate a living Law.

Now the Jewes had three sorts of Lawes, the Ceremoniall, which was to them a darke Gospell, shewing forth Christ to them in darke Types and shadows, but blessed be God, the vaile is taken away to us, and Christ is more clearly set forth to us since the publication of the Gospell, and Christ is come, the substance of all those dark Types and shadows: Secondly, they had the Judiciall Law, which was the civill or positive Law of their Common-wealth; so answerable to this, wee have our positive Lawes of this Kingdome. Thirdly, they had the eternall Morall Law of God, which commandeth simply without guile to worship God with pure faith and godly life. Secondly, it commandeth to imbrace man with unfained love: It is the true and eternall rule of all righteous walking both to God and men, and it is prescribed to men of all ages and times who are willing to frant their lives to the will of God, for this is his eternall and unchangeable will, that he himselfe should

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be worshipped of us all, and that we should mutually love one another; So then although the judiciall or positive Lawes of the Jewes be taken away; yet the perpetuall duties of the Morall Law abide for ever.

Hence I gather, that every Nation hath that liberty left them to make such Lawes as they shall foresee to be most profitable for them, but they must be framed after the perpetuall rule of charity, they must be grounded upon the same foundation, although they may differ in the form from other Nations: Now the Law of God which we call morall, is nothing else but a testimony of the naturall Law that was written in the heart of man by creation, & some reliques of it are still remaining in man, this morall law must be the mark, end, and rule of all Lawes; then whatsoever lawes shall be framed according to that rule, and directed to that mark, and limited to that end, there is no cause why we should disallow them, although they differ from the Jewish Law, or one Kingdome from another in the administration of it: as for example; the law of God forbiddeth stealing, now the penalty of theft is set downe in the civill lawes of the Jewes, *to restore five oxen for an ox, and foure sheep for a sheep*, Exod. 22. 1. Now other Nations punished theft with recompence of double, the lawes that followed afterwards made difference between manifest theft and that which was not manifest, and some proceeded to banishment, some to whipping and some at last to the punishment of death: Again, for false witnessing among the Jewes was punished with recompence of equall paine, *Deut. 19. 18.* In some places onely with great shame, in some places with hanging, in other some with the crosse; and for man-slaughter, all lawes universally do revenge with blood, yet with divers kinds of death: & for adultery, in some places were ordained great punishment, and in some lesser, yet we see for all this diversity, all tend to the same end, for they all agree together to punish those offences which the eternall law of God condemnes, as man-slaughter, thefts, adulteries, false witnessing, &c. But in the manner of punishment they agree not, neither is it needfull that they should, for in some Countries they must shew rigour with horrible examples against man-slayers, or else they will be immediately ruined with murders and robberies, and sometimes punishments ought to be more severe then at other times, as in the time of war, all humanity would be cast away unlesse they then use unwonted fear of punishments; and some Countreys are more addicted to some certaine vice, which must be the more sharply punished to stop the spreading of it. Hence we must not conceive that the eternall law of God is abrogated, and new Lawes made and put in the place thereof and preferred above it, for they are not preferred above it simply, but in respect of the times, places and Nations, neither was the Morall Law given by *Moses*, but to *Adam* before he sinned, and manifested in writing to *Moses*, not for the Jewes only, but for all Nations, and to be the ground of all their positive Lawes.

Objections against our positive Law.

First, being the 14th. in number, they object against our lawes and Magistrates, saying, that they are of no use for Christians, for we cannot lawfully crave their

their aid in any suite at law, because they are forbidden to revenge, or to have any controversie. I answer, *Paul* saith that he is the Minister of God for good, and he is so ordained of God, and for that very purpose, attending continually upon this very thing, *Rom. 13. 16.* To defend us from the malice & injuries of mischievous men; therefore we ought to pray for those in authority, that we may live a quiet & a peaceable life, but unlesse it be lawfull to use such helpe and benefit, they were given to us in vaine from the Lord, and saith *Demetrius*, if any man have a matter against another, the law is open, and there are Deputies, let them implead one another; and if you enquire any thing concerning other matters, it shalbe determined in a lawfull assembly, *Acts 19. 38, 39.* And saith Christ: *Agree with thine adversary quickly while thou art in the way with him, lest thine adversary deliver thee to the Judge, and the Judge deliver thee to the Sergeant, and thou be cast into prison; verily I say unto thee, thou shalt not come out till thou hast paid the uttermost farthing,* *Math. 5. 25, 26.* Upon these words saith *Mr. Perkins*, Christ here alloweth of the Magistrate and seat of judgement, 1. Of his proceeding against the guilty, in delivering him to the officer, 2. Of the office of the Sergeant, 3. Of casting guilty persons into prison, 4. Of suing at the Law, when right cannot be had by other lawfull meanes, but law must not be the first course that we take in seeking our right, we must rather suffer some wrong, and seeke to end the matter by friends, and use law, as Physicians use poysons, when gentle phy sick will not serve the turne, then in case of extremitie, they do minister stronger phisick, yea some poyson it selfe, so when we cannot otherwise procure our peace and right, then we may lawfully take the benefit of the law.

15. But they object, those which seek helpe at the Magistrates hands for themselves and others, do prevent that help which they should have from God their heavenly defender, I answer, not so for the Magistrate is the minister of God ordained for this very end, to deliver his afflicted people from the cruel hands of wicked and malicious men; but they will reply in those words of Christ, saying, resist not evil, but whosoever shall smite thee on the right cheek, turne to him the other also, and if any man sue thee at the law, and take away thy coat, let him have thy cloak also. I answer, here Christ would have them suffer double injury, rather then go to law, especially when they seeke to revenge themselves by law; all this I grant, and more also, for their whole life should be a continuall bearing the crosse, when one is gone to hit themselves for another; They must doe good to them that doe them wrong, and wish well to those that curse them, and, which is the only victory, overcome evill with good, being thus minded, they wil not seeke eye for eye, and tooth for tooth, as the Pharisees taught their Disciples to desire revenge; yet all this hinders not, but that a Christian may use the lawfull help of the Magistrate to preserve their goods, or through their love and zeale to the Common-wealth, they may sue a malefactor at the Bar for his life.

16. They will object that contendings in law are altogether forbidden & condemned by *Paul*; where he saith: *Brother goeth to law with brother, and that be-*

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fore unbelievers; Now therefore there is utterly a fault among you, because ye goe to law one with another: *Why do you not rather suffer wrong, why do you not rather suffer your selves to be defrauded?* 1 Cor. 6. 6. 7. I answer, *Paul* himself went to law with his adversaries, for said *Paul*, I stand at Cæsars judgment seate, where I ought to be judged, *Acts* 25. 10. And he answered for himselfe, saying; *Neither against the law of the Jewes, nor against the Temple, nor against Cæsar have I offended any thing at all; for if I be an offender, or have committed any thing worthy of death, I refuse not to dye*, vers. 8. 11. Then how can any wise man think that *Paul* went to condemn that which he himselfe did? if this were true, we might retort those words back upon himselfe, saying; *Thou that judgest another, condemn st thy selfe, for thou that judgest, dost the same things*, Rom. 2. 1. And as the Jewes said to Christ, *Physician, heale thy selfe, slandering his holy and blamelesse life that never did amisse, neither was guile found in his mouth; and so Paul living in all good conscience both towards God and towards man*, *Acts* 24. 16. Yet these men would here fasten a reproach upon him, to teach contrary to his practice; wel the true meaning of *Paul* was this, that because the Corinthiāns were very much given to contentions and strivings at law, and that before heathen Judges, which became a great scandall to their profession, in not shewing Christian meekenesse one to another which they ought to do, yea they were so far from covering wrongs, that they greedily covered one anothers goods, and so provoked one another to wrath: so that here *Paul* blames their abuse of this ordinance, when every trifling matter was enough to make them run to the Court of Law, and the least occasion that could be, was enough to kindle strife and contention; and to revenge themselves one of another; This *Paul* blames, but not the lawfull use of this ordinance appointed of God to preserve peace and unity, so that you see in all this that civill government is both lawfull and very necessary; then this may discover the wickednesse of that man of sin the Antichrist, who sits in the Temple of God, and exalts himselfe above all that is called God, and shewing himselfe that he is God, 2 *Thes.* 2. 4. Thus against God himselfe, and against his Deputies who beare his name, he hath for many hundred yeares usurped a supremacy over civill government, being the highest rebellion that ever was in the world; for saith the Apostle: *Every soule must be subject to the higher powers*, Rom. 13. 1. But let us heare what he hath to say for himselfe.

First, he objecteth against this place, saying, that it is to be understood of those that are to be subject, but the Popes themselves are exempted; To this I answer, if the Pope have a soule, he must be subject to civill government; this is not to bring the soule itselfe into subjection to civill government, but this is spoken of all men living, who have souls, those men, their words and actions, body and goods, are to be subject to civill government; but in this reply of his exempting himselfe from all subjection to civill power, he plainly shews himselfe to be that Antichrist who exalts himselfe above all that is called God, meaning all civill powers and Magistrates who are Gods Deputies, and who alone beare his name, *Psalm* 82. 1. 2. *When they*

are upon the Throne of judgement; God judgeth among the Gods.

Secondly, but they object that *Uzziah* the King burnt Incense upon the altar of Incense: Then *Azariah* the Priest went in after him, and four score Priests of the Lord that were valiant men, and they withstood *Uzziah* the King, and *Azariah* the chiefe Priest, and all the Priests looked upon him, and behold he was leprous in his forehead, and they thrust him out from thence, 2 Chron. 26. 17, 18. 20. Here say they, the Priest deposed the King, and thrust him out of the Temple: I answer, *Azariah* resisted the King not by force or violence, but by word only and admonition, whereby they caused him to depart out of the Temple; for it is said, that hee himselfe hastened to go out, vers. 20. Neither was he deposed from his government, but being by God stricken suddenly with a leprosie, he was by the law shut out from the company and society of men, and so disabled to govern, although the right of it still belonged unto him.

Thirdly, they object that example of *Iehojada* the high Priest who deposed *Queen Athaliah* from her Kingdome, and set up young *Ioash* to be King, 2 Chron. 23. Hence they conclude that the Pope hath authority to depose Kings and Emperours: I answer, *Iehojadah* the high Priest was next to the King in blood, 2 Chron. 22. 11. And was one of the States of the Land, who deposed her not alone by himselfe, but by the common consent of all the States and Peeres of the Land, see Chap. 23. 1, 2. He indeed is chiefly named, because he was the chiefe of them in blood; neither did he set up *Ioash*, but helped to maintain his right which was usurped by *Athaliah*: in a word, he protected the right heire, but could not himselfe depose nor make over the Kingdome unto him; hence I conclude, that to exempt the Clergie from under the authority of the Civill Magistrate is rebellion.

Fourthly, they object that Kings and Princes of their bounty have granted these priviledges unto them. I answer, the law of nature acknowledgeth a civill subjection, and the law of God straightly commands it, saying: *Let every soule be subject to the higher powers*, Rom. 13. And put them in mind to be subject to principalities and powers, to obey Magistrates, and to be ready to every good worke, Titus 2. 1. Then I conclude hence, that no law of any man may offer violence, or derogate from either of these.

Fifthly, they object from *Ier. 1. 10.* where the Lord saith, *I have set thee over Nations and Kingdomes, to plant and to pluck up*: Hence they gather, that the Prophets and their Successors are not to be subject unto civill Government: I answer, the Prophet is set over Nations and Kingdomes, but not to governe by the Civill sword, but by the sword of the spirit in his mouth, and he is to plant and pluck up Kingdomes no otherwise then by declaring that God would plant, or pluck them up.

Sixthly, they object from *Isa. 60. 10.* *Thou King shall come and serve the Church under the new Testament*, and therefore the Church is not to be subject to Princes, but they unto the Church: I answer, in the Church are two things, first, the persons of men, secondly, the things of God: Now it is true that Kings are

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subject to the things of God in the Church, as the word and Sacraments, to these Ordinances of God no calling is exempted; saith Paul, *our selves are servants for Iesus sake*; But to the first of these, which is, the persons of believers, to these Kings and Magistrates are not subject; but to this very question, when some servants were converted, when they lived under Infidel Masters, they thought themselves by this spiritual calling to be freed from serving their Masters any longer, but (saith Paul) *Let every man abide in the same calling wherein he was called; art thou called to the state of grace being a servant? care not for it, yet if thou couldst be freed from serving an Infidel, use it rather; but if thou canst not, here is thy comfort, he that is called, being a servant, is the Lords free-man, therefore brethren let every man wherein he is called, therein abide with God*, 1 Cor. 7. 20. 21. 22. 24. So a subject being called, is not freed of his obedience to Civill Government, although he were effectually called under Infidel Governours: it is in this case, as it is with outward riches, the people of God onely have a true right to them all by Christ, so that all the riches in the world is theirs, *all is yours, and ye are Christs*, 1 Cor. 3. 21. And what others have, they are but usurpers; yet believers must not presently goe and take these outward things from any man, although he be never so wicked; So it is with places of Masters or Magistrates, although never so wicked, yet while they are in it, we ought to yeild obedience to them, for (saith Peter) *Servants be subject to your Masters with all feare, (now marke) not onely to the good and gentle, but also to the froward*, 1 Pet. 2. 18.

Seventhly, they object that Kings and Magistrates are as sheep, and Ministers are as Pastors and Shepherds, therefore say they, Kings are under Ministers, as the flock is under the Shepherd; I answer, in the Prophets or Pastors consider two things; first their persons, secondly their Ministry; now in regard of their persons all of them are subject to their Princes, and that for conscience sake, but in regard of their Ministry, Princes and Magistrates are to be subject, both when the Word is taught & the Sacraments be administered, all must submit themselves unto it; even as a mean man being a Serjeant, may arrest a Baron, Earle or Duke, neither may they resist him, because he commeth with the Princes authority to which he must yeild himselfe, though not unto the person of the Serjeant; So must Magistrates submit unto Ministers, comming not in their owne name, but in the name of God and Christ; now this must be marked, that Magistrates are not simply subject to the Ministry, but so far as they teach the word truly, and rightly administer the Sacraments, the which if they doe not, they have power to reforme or depose such ministers as shall faile in their administration, and in this regard Magistrates are called Shepherds, *The Lord saith, Cyrus is my shepherd*, Isa. 44. 28. Though otherwise he be a sheep, so far as he is truly taught by the Minister, *For they may say to the King and to the Queens, humble your selves*, Jer. 14. 18. And Herod feared John, and did many things, and heard him gladly, Mark 6. 20. Thus we see that all men are to submit themselves to the Magistracy or Civil Government, and to the positive Lawes of the Land.

Now the Romish Clergy are not enemies to Civil Government, as it is government, but as it is in the hand of Civil Magistrates, so that their drift is not to put it downe, but to remove it from the Magistrates to themselves, that they might make all Magistrates their vassals. Secondly, prophane people doe allow of civil government in their judgment; but they would have some liberty to intrench upon it in their practise. Thirdly, Antinomians and Familists are enemies to the eternall law of God, which is the ground and foundation of the civil law, which, while they take away the foundation, of necessity the whole building must needs fall; So they, although they will not openly say that they are enemies to civil government, yet by accident they are enemies to it, & in their way seek to overthrow it. 4. the independant people or the Brownists, who will have Kings and Rulers and Magistrates to have no hand in matters of religion, but all to be servants to the persons of beleevers, and so they deny Cesar his due, which is to have power over the outward man both of words and actions, body and goods, although he hath no power over the things of God, which are, their soules and consciences, faith and all the graces of Gods spirit that are wrought in the heart, yet we must obey them for conscience sake, Rom. 13. 5. Not as to bring these things of God under their command, but obeying because God commands it, even from the heart as to the Lord, Col. 3. 23. Fifthly the Anabaptists, who are absolute enemies to civil government, to them I chiefly intend, yet all the therest doe something dash against civil government, and the most of them do expect a time under the Gospel, in which they hope to be freed from all civil power and government, witnesseth that heretical booke intituled (*The personal reigne of Christ upon earth*) which affirmeth, that all civil power and government shall be cast downe before the end of the world a thousand yeares; this hath great approbation among them, and they the meane time desiring and expecting when all Thrones and powers shall be cast downe, that they may live without rule or government. But see my answer to join that booke, intituled (*The Saints inheritance after the day of judgment*) and for the present let it suffice that the Scripture mentioneth but three comings of Christ, one spiritually, when hee changeth the heart, and stampeth his owne Image of grace upon it. Secondly, when he came visibly in the flesh, *In the fulnesse of time God sent his Sonne*, Gal. 4. 4. This was done when the word was made flesh and dwelt among us, John 1. 14. The third is yet expected, at which coming he shall judge both quick and dead, and the heavens must receive him unto his resurrection, *Acts 3. 21*. The forenoother coming is expected before the end; but here we may see how they declare their affections to civil government, when as they expect that Christ shall come and free them from all obedience to it, and that a thousand yeares before the end of the world.

But here some may reply and say to me, thus you affect neither Antinomians nor Familists, Anabaptists nor Papists, Brownists nor prophane Protestants, then what is it you would have? I answer, I desire to be found faithful to Luther's Protestation, and to Calvin's Institution; the first of these was the originall cause
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from whence the name of Protestants did first arise, for when *Luther* did first renounce that strumpet of *Rome*, he caused them all that were with him to enter into a Protestation against all Popery and popish Innovations, and those that took that protestation were ever afterwards called Protestants, &c. we in this Kingdome have of late taken the very same Protestation against all Popery and popish Innovations, therefore I doubt not but we have many amongst us, who will hazard lives and States and all they have to maintain that protestation, and so by the good blessing of the Lord will prove themselves good and faithfull Protestants: But for the second, although I call it *Calvin's* Institutions, yet not as if he had made it of his owne head, but as a faithfull servant of Jesus Christ, he hath faithfully declared all the Counsell of God, as *Paul* did, *Acts* 20. 27. to all his fellow-brethren, that all may see what a Church Christ hath instituted in his word.

Also this doth well agree with our late solemne Nationall Covenant, in which we have bound our selves, with our hands lifted up to the most high God, swearing thus; That we shall sincerely, really and constantly through the grace of God, endeavour in our severall places and callings, the preservation of the reformed Church of Scotland, in Doctrine, Worship, Discipline and Government against our common enemies. Now I hope all those that have thus engaged themselves, are convinced, that their doctrine, worship, discipline and government are agreeable to Gods Word, else why have we bound our selves to preserve it there, and to acknowledge the enemies of it to be our common enemies, yet I deny not, but as it is there, it may have some failings which may admit of reformation: The Lord open our reformers eyes that they may connive at nothing that may prejudice the honour of Christ, or the good of his Church, but whatsoever is commanded by the God of heaven, let it be diligently done, *Exod* 7. 23.

Again, we have sworne to endeavour the reformation of religion in England, Scotland, and Ireland, in doctrine, worship, discipline and government according to Gods Word, and the best reformed Churches, and for this I hope we are convinced, that the Presbyteriall is the best reformation, else why do we bind our selves to preserve it in Scotland? we are or should be resolved before we vow, and not after vovewes to make enquiry, *Prov* 20. 25.

Again, we swear, that we will endeavour to bring the Churches of God in the three Kingdomes to the nearest conjunction and uniformity in religion, confession of faith, forme of Church government, directory for worship, and Chaurchising, but if Scotlands government and discipline must not be altered, the case is cleare, that we have bound ourselves to uniformity with them in the fore-mentioned things: Let therefore as many as be perfect be thus minded, and if in any thing ye be otherwise minded, God shall reveale even this unto you, *Phil* 3. 15. Thus you see the harmony between our protestation and *Luthers* protestation, as also betwene our Covenant and *Calvins* Institution, thus far blessed be the Lord for our blessed union; therefore my motion I hope will not seem strange, when I shall desire faithfulness to our late Protestation, and to our solemne Covenants, not as though I did
question

question the faithfulness of our reformers: for blessed be God they have already done more, then some yeares agoe we thought we should ever have lived to see, or as though I questioned the faithfulness of any that have taken that protestation or covenant only I wish & pray for their perseverance. *That as their hands have laid the head stone thereof, their hands also may finish it, and when they bring forth the foundation of this house with shouting, we shall cry, grace, grace unto it. Leech. 4. 7. 9.*

But I must expect some foul-mouthed Prelate to stand up as in Doctor *Bastwick's* case, saying, that base fellow *Calvin*, for so that old *Francis White* the Prelate of *Ely* called that ever to be honoured *Dixie*, saying that he arose in an obscure corner of the world, and vitiated and overthrew all order and authority in the Church, and would also have demolished the authority of the Magistrates; and then the prelate of *Canterbury* avouched his Episcopal authority, and preeminence over his brethren to be only from God, very much blaming *Calvin* for his factious spirit, & said that they held the crownes of Kings upon their heads, for no Bishop, no King; and those that would have no Bishops, sought to overthrow all government, and so he concluded with honourable expressions to that strumpet Synagogue of *Rome*, saying she was a true Church, and that she did not sin in any fundamental points, and so the rest blaspheming the holy Scriptures, calling them the refuge of heretiques and schismatics, and that they could not be knowne to be the word of God but by the Fathers. These are they that blame *Calvin* for his factious spirit, and call him base fellow, and that he should seeke to overthrow all order and authority in the Church, and to demolish the authority of the Magistrate.

Again, the Prelate *Whitgift* and *Saravia* dash one against another about ruling Elders and Presbyteries. *Whitgift* doth acknowledge they ought to be under a Tyrant, but not under a Christian Magistracy, the other will allow them to be under a Christian Magistrate, but not under an Infidell. First, whereas *Whitgift* saith ther were in the Primitive Church Seniors, but it was before there was any Christian Prince or Magistrate. Secondly, and that God hath given the chiefe authority of government in the Church to the Christian Magistrate. Thirdly, that if there were a Seniors established, there could remaine no authority Ecclesiasticall to the Civil Magistrate: I answer, if the office of Seniors under a Tyrant had medled with any part of the office of the Magistrate, then so much as they exercised of the office of the Magistrate, so much should have ceased; but the Elders are to assist the Pastor in matters Ecclesiasticall onely, and not in Civil, therefore it ought to be in times of peace, aswel as in times of persecution; and if a Tyrant Magistrate could suffer them, it is evident that they did not offend against his office.

Secondly, there were Seniors among the Jewes under godly Kings and in times of peace, then why may it not be so among Christians? Thirdly, the Ecclesiasticall power is distinct from the Civil, both in the subject, object and end, so that the one doth not hinder the other; the Magistrates power is to punish the outward man with outward punishment, which the Presbtery cannot hinder, and he may civilly bind whom the Presbtery spiritually looses, and he may

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civilly loose, whom the Presbitery spirituallly bindeth; Lastly, the Magistrate seeks not the repentance and salvation of the delinquent by his punishment, as the Presbitery doth, he only seeks to maintain the authority of his Lawes, and the quietnes and preservation of the Common-wealth; so that a delinquent by repentance cannot escape the Civil Magistrate.

Fourthly, the Magistrate cannot determine questions of faith; nor know what order and decency in circumstances is fittest for each Congregation, neither can he excommunicate offenders, for when the Prelates exercised Ecclesiasticall Jurisdiction, and civil also, they did wrong both to the Prince, and also to the Presbitery.

Fifthly, when Presbiters are established in their full power, there remaines much power to the Prince even in things Ecclesiasticall, as to take diligent heed to the whole State of the Church within his Dominions, to indiect Synods; and civilly to proceed in the same, to ratifie the constitutions thereof, to adde unto them the strength of a civil power, to punish heretiques, and all that disobey the assemblies of the Church, to see that no matter Ecclesiasticall be carried factiously or rashly, but that such things be determined in free assemblies, to provide for Schollars, Colledges and Churches, that all corrupt wayes of entring into the ministry, by Simony, bribing or otherwise, be repressed; and lastly, to compel all men to doe their duty according to the word of God, and the lawes of the Church. So then the civil Magistrate is to leave untouched that power which belongs to the Ecclesiasticall rulers, as the ministers of the Gospel, ruling Elders and Deacons for Ecclesiastical, doe not hinder the Civil in their administration.

Sixtly, is it so, that Prelates exclaime against Presbiteriall government? let us restore their exclamation back upon their own heads, as *Elishah* did in another case, saying, it is thou and thy Fathers house that troubled Israel; So I say, it is the Prelacy, not the Presbitery that is prejudiciall to the power of Princes, and hath often encroached upon the same, as for example, the Bishops assembled in the 8. councill of Constantinople, ordained that Bishops should not light from their horses when they chanced to meet Princes, nor basely bow before them; and if any Prince should cause a Bishop to disparage himselfe by doing otherwise, he should be excommunicated for two years, Canon 14. And in the same council, Canon 17. they also discharged Princes from being present in any Synod, except the Occumenick: so much for answer to *Whitgift*.

Now for *Saravia* who alloweth such Elders as the Jewish Church had to be joyned now with Pastors under a Christian Magistrate, but not under an Infidell Magistrate, but this man takes the Jewish Elders to be their Magistrates, and so he affirms that none but Christian Magistrates ought to sit with the Ministers of the Word in Ecclesiasticall Courts, as Princes and Nobles in generall or Nationall Councils, and that Magistrates of Cities should sit in particular Consistories, but this is as foule an errour as that of *Whitgift*, for you see a plaine distinction between the power Ecclesiasticall and the Civill, both in the subject, object, and end, as I shewed before, and that the one is not to touch or to meddle with the office of the o-
other

ther; Now if the Christian Magistrate by vertue of his civill power should sit in Spirituall Courts, this would make a mixture and confusion of civill and Ecclesiasticall Functions; and again, he contradicteth himselfe, saying, that he admitteth grave and godly men in the Judicatories of the Church, although they be not Magistrates, but private men. Again, there have been Christian Churches under Infidel Princes; but here I leave these two men as Ephraim against Manasseh, & Manasseh against Ephraim, and both against Judah; so Whigs against Saravins, and Saravins against Whigs, and both against the truth; and thus they have done.

Now suppose the Cavaliers at Oxford should step forth and say that the Presbyteriall government is worse then the high Commission or the Spanish Inquisition; see Diurnal, Feb. 22. 1643. I answer, it is but the testimony of prophane Papists, and blaspheming perjur'd Traytors both to Church and State, and therefore I leave them as not worthy to be answered.

But suppose they should seek to comply with our independant people, and tell them that the King will grant them a free toleration if they will adhere to him so oppose Presbyteriall government. I answer, it hath cast an ill favour upon independant government, and makes it to relish basely with Gods people.

But what if the independant people themselves shall take upon them to examine the Presbyteriall government, and present their examination to the King and both Houses of Parliament, and tell them boldly, that all learned men have granted that the Churches constituted by the Apostles were all independant bodies, but the man cannot produce any of these learned men, and therefore the case is doubtful; & besides it were a hard case if neither Scotland, France, Holland, and many other places where the Presbyteriall government is, or hath been, could not yeeld a learned man, this man I suppose to be either a Cobler or a Buton-maker, or some such prime Scholler, and yet he takes upon him to examine the learning of all the reformed Churches; but will you be pleased to see his learned expositions of some texts of Scripture, such as these? *The Kingdome of God is at hand*, that is saith he, a particular Congregation is at hand, Math. 3. 2. *And to be fellow Citizens with the Saints and of the household of God*, this saith he, is meant of a particular Congregation, Ephes. 2. 19. *And for the Queen to stand on the right hand of Christ in gold of Ophir*, this saith he also is a particular congregation, Psalm 45. 9. Thus you see how this mans learning exceeds all the reformed Churches, who expound these places to be meant of the universall or invisible Church.

But further he saith in that examination, that the Pope is Antichrist, because he will have men to appeale from other Churches to him, and to stand to his sentence and decree; but saith he, doe not Presbyteriall Assemblies and Synods take upon them the same authority?

I answer, no, they differ thus: First, the Pope is one and receiveth appellations Monarchically, but Synods consist of many, and receive appellations aristocratically. The Pope receiveth appellations from other Nations beyond sea, but Presbyteries and Synods do not so. The Pope will have his sentence received as

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Infallible; but Presbyteries and Synods acknowledge themselves subject to error. 4. The Pope acknowledgeth neither Elders nor elderships of Congregations, but Presbyteries and Synods do so. The Pope acknowledgeth his power Ecclesiastical, but what is subject to him, and derived from him, but Presbyteries & Synods doe. 5. The Pope receiveth appellations in other causes besides Ecclesiastical, but Presbyteries and Synods do not so. 7. The Pope hath neither commission himselfe from Churches, nor will admit the Commissioners of Churches to sit in judgement with him, but Synods are made up of Commissioners of Churches. 8. The Pope maketh his power middlelesse, & exalteth himselfe above the very Scripture, but Synods when they receive appellations, are tyed to certaine rules of proceeding and judging, especially by the Scripture; thus wise men may see the difference betweene them, as betweene light and darkness, guine and lead.

But now give me leave, being thus set upon by the independant men, to lay open some of their errors, to see how they will stand in a well ordered Church.

1. First independant Churches hold themselves to be all Rulers, and none to be ruled: which is against all sense, reason, and Scripture also, *Heb. 13.7. 17. 1 Tim. 5. 17.* But they are sometimes ashamed that they have none to rule, therefore they would make their ruling Elders themselves be their servants, and yet to hold still the name of rulers, which is as bad an error as the former: for although ruling Elders must not be as Lords to the Church, neither must the Church be as Lords over them, and while they claime this authority for their Church, they do but seek to remove the Prelates Lordship to their independant Church.

2. They do not give those to the Lord from their child-hood that are to be their Ministers, that they may be trained up in the schooles of the Prophets, which is the ordinary way for to attain to the knowledge of the tongues; *Now that extraordinary is ceased which the Apostles had. Lu. 24. 49. Acts 2. 4.* But they not taking this course, are constrained either to take some broken Tradesman for their Pastor to be employed in Gods work, whom the world hath cast off; or else they must take one that is employed in a calling already; But for the first, will God accept of the worlds leavings? and for the second, what warrant have they to take a man to this great calling, who is already entangled with the affairs of this life? *See 2 Tim. 2. 4.*

4. The Ministry alone is a burden more befitting an Angell then a fraile man, saith Paul, who is sufficient for these things? *2 Cor. 2. 16.* The Apostles gave themselves wholly and continually to prayer and to the Ministry of the Word, *Acts 6. 4.* And yet they complain of their weaknesse, as unable to undertake such a heavy burden, who were so exceedingly furnished with gifts, and gave themselves wholly to it, how then shall our independant Pastors discharge it faithfully, who are employed other wise: *If the world encrease, the work of God must needs decrease.*

Thirdly, when their Pastors gifts are to be proved, as Paul saith, *1 Tim. 3. 10.* They will appoint none but mechanic men to do it, unless some Ministers come in by chance unexpected, not as any duty they are bound to do, for they are all independant, & who hath to do with them? but how shall Mechanicks judge of ques-

tions.

tions and controversies of faith: or how shall they determine the same? they cannot find out and disc. For suble Hereticks, then how shall they excommunicate them?

But I suppose in this they goe contrary to their own judgment in other things, when they will have all other things tryed and proved by men of that calling which have the most knowledge and skill in such a thing, that they may not be deceived, and will they have lesse care of their soules then they have of worldly things, it is but a bad signe of grace in such a heart.

Fourthly, mechanick fellowes must intrench upon the ministry after they have proved them to ordain them, but although the Cities of Crete might elect them Elders, yet saith Paul, *I left thee in Crete to ordaine Elders in every Citie as I had appointed thee*. Titus 1. 5. And Paul and Barnabas returned againe to Listra and to Iconium and to Antioch, and they ordained them Elders in every Church, and prayed with fasting and commended them to the Lord. Acts 14. 21. 23. And the Prophets and Teachers of Antioch ministered unto the Lord, and fasted, and the holy Ghost said, separate me Barnabas and Saul for the worke whereunto I have called them, and when they had fasted and prayed and laid their hands on them, they sent them away, Acts 13. 1. 2. 3. The Apostles said unto the multitude, chuse you out men of honest report, and full of the holy Ghost and wisdom, (but mark the next words) whom we may appoint over this businesse, & so they nominated 7 & set them before the Apostles, and when they had prayed, they layed their hands on them, Acts 6. 7. 8. Neglect not the gift that was given thee by prophesie (now marke) with the laying on of the hands of the Presbtery, 1 Tim. 4. 14. But I find no mechanicks about the point of ordination.

Fifthly, these mechanick fellowes which are unskillfull in the Pastors office, yet they must teach them their duty that never were Pastors themselves, & these members may very well be ignorant of many poynts of faith, being sometimes long without a Pastor, then much more they may be ignorant of his office, yet they must pray for they know not what, and the greater must be blessed of the lesser, neither must these sick people have any helpe from others, till they can helpe themselves; but I thinke they would not do so by their bodies which would soon perish if none must help them in time of sicknesse: but God hath better provided for his Church then so.

Sixthly, they hold that not only the power of the keyes, but the execution of this power also belongs, and must be done by all the congregation, but the punishment of excommunication, saith the Apostle, was inflicted of many, 2 Cor. 2. 6. But this were improper to say it was inflicted by many, if it was by all, yet I grant it must be done by the consent of all, or of the greatest part, and it may be said to be done by all, as the representative body of all, as what the Parliament doth, it may be said to be whole Kingdom doth: but as the Kingdom refers their businesse to the Parliament, so doe the particular Churches to the Presbtery: but they say every case ought to be heard and determined where the fault was committed: By this argument we must remove our Parliament and all other Courts to this place where any offence is

committed

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committed to try them there. But this their folly needs no confutation, and faith Paul concerning Church censures, I heare that there is fornication committed among you, (now marke) For I verily as absent in body, but present in spirit, have judged and determined already concerning him that hath so done, and that was to deliver such a one, to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus: Yet it was not fully done without the consent of the whole Congregation, although judged and determined in their absence: Yet it was executed when they were gathered together, 1 Cor. 5. 3, 4, 5. So the Presbiterie ought to judge and determine of things, but they are not to be accomplished privately, but openly with the consent of the whole congregation.

But they say, if thy Brother trespass against thee, tell him his fault betweene him and thee alone, and if he will not heare thee, take with thee one or two more; but if he neglect to heare them, tell the Church, Mat. 18. 15. 16. 17. This Church (say they) is a particular Congregation, but I deny it, and will prove it to be a collective part representing the Church, to whom binding and loosing was referred, for (saith the Lord) if two of you shall agree on earth touching any thing as binding and loosing, it shall be done for them of my Father in heaven, ver. 18. 19. The reason is, because where 2. or three are gathered together out of a Congregation in the name of Christ, about such a business (saith Christ) I am in the midst of them, ver. 20. Now in a small congregation having but two ruling Elders, and one Pastor, these coming together in the name of Christ, if but two of them agree, it shall be done, ver. 19. But it were a silly conclusion to gather from hence, that if any two of the whole parish, or of the whole congregation of Brownists agree together about binding or loosing, it shall be done in heaven; So then I conclude, that where there are but two Elders and a Pastor, if these come together, and but two of them agree, saith the Lord, it shall be done: Now if they should say, it is a particular congregation, and yet but three persons in it, this I also deny, for a particular congregation must have both Officers and people, or else it is not a congregation; but suppose they say there was a Church in the houses of Aquila and Nymphas, Rom. 16. 5. Col. 4. 15. I answer, they had teaching and discipline which did resemble a Church, but they neither taught nor governed as Church-officers, but as parents and Masters: for they had no election nor ordination, and therefore no calling; neither had they the sacraments, nor the power of the keys for Excommunication. So then if they were Churches, it was because Christians resorted thither, and had the use of the Word and Sacraments, see Acts 2. 6. 12. 13. 19. 9. 20. 8. 23. 24. and because there were no Churches built.

7. The independent government cuts off all remedy for injured persons, for those parties must be their Judges while they deny Presbyteries and Synods to appeal to, which is against the very light of nature that parties should be their Judges, who if they get the greater number the innocent party must needs suffer, although his cause be never so just, but this is flat against the Scripture: There was variance in the Church at Antioch, and they appealed to the Apostles and Elders then assembled at Jerusalem

Jerusalem, Acts 15. 2. It is in this case as it is in civil injuries, see Acts 24. 11. where Paul saith, no man may deliver me to them because they were parties, but I appeale to Cesar: these men blame the Prelates for being parties in their owne Courts, & yet here they will tye their members to be tryed by none but themselves, denying Presbyteries and Synods, which is the onely refuge of innocent persons, and the meanes of justice to the guilty.

Eightly, Independent people exclude women and children from having any voice in their Churches, yet they deny a representative church gathered out of many particular Churches: In this I demand what is their owne, when men of yeares must represent their whole Church, and where doe they find such a Church in the Scripture as this is; in this we may see plainly that their practise contradicts their tenets, while they deny representative Churches, their own is such a one, but they being silent to our demand, we shall give them better satisfaction concerning Presbyteriall government; for when that controversie was at Antioch, they determined that Paul and Barnabas and certaine others of them should goe up to Jerusalem, unto the Apostles and Elders about this question: now these certaine that came with Paul and Barnabas are called the Church, being brought on their way by the Church, Acts 15. 3. But they did not every man of the Church of Antioch come, for then how could they be sent yet these few that were sent are called the Church, and when they came to Jerusalem, they were received of the Church, ver. 4. But did every christian in Jerusalem come forth to meet them, or whether did some part of the church there kindly entertaine them in the name of the rest, and so are called the church, and so that place before mentioned, Mat. 18. tell the Church, is no more, but tell the officers of the church; and great feare came upon all the Church, Acts 5. 11. Here is meant none but the Apostles, who in the next verse went all into Solomons Porch, which could not hold all at Jerusalem, and the rest are mentioned distinctly, ver. 13. yet you see here these officers are called the church: and when Moses was charged to speake unto all the congregation, he called for all the Elders of Israel, and said unto them, Exo. 12. 3. 21. As a Parliament is a congregation of the mighty, Psal. 82. 1. So is a National Synod, but they are much troubled at this word National church, but why should not we be as much offended at the word independent church, seeing that there is none such in the Scripture? Again I answer, when there was but one Nation that received the ordinances of God, there was but one National church, but now the Gospel is preached to all Nations; then so many of them as receive and make profession of it, so many national churches there is: again, as many flocks make one flock. Gen. 30. 36. 40. Luke 2. 8. & many congregations called are one church, see Act. 8. 1. 13. 1. 20. 17. 28. 36. 37. Revel. 2. 1. compared with the 7. th: Again, as one congregation may be called a particular church; So when a Kingdome or Nation receives the Faith, and makes profession of it, we suppose it may be called a national church; but yet, if they can give any other name better befitting a Kingdome or Nation that have received the Faith, we shall not differ much about words or names; only this, as many mem-

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bers make one body; so many particular churches make one, call it what you will; and as many ships make one Navy, and many regiments make one army. So many companies make one City: yet although every ship hath his Officers compleatly, yet they must not say they are independent, but must seek the good of the whole Navy. So although every Regiment hath governors of their owne, yet they must joyn together for the good of the whole Army: and so every Company in the City hath Officers of their owne, yet they must all be helpfull for the good of the whole, and so every congregation, although they have all offices needfull for themselves, yet they must all joyne for the good of the whole, and to say they are independent and that they are indifferent what becomes of others, if they may have their independent government is much like to the answer of Cain, when he said to the Lord, *am I my brothers keeper?* see Protestation protested.

9. While they deny Presbyteries and Synods, they doe not seek for that which makes for peace, as they are commanded, *Rom. 14. 19. Paul and Barnabas* might have decided the controversy at Antioch, but they being parties would not, because it would not make for peace, saith *Paul*; *Look not every man on his owne things, but every man a' so on the things of others*; *Let this mind be in you, which was also in Christ Jesus*, *Phil. 2. 4. 5.* But they will say that they will not joyne in Church-government and discipline till they have some expresse word for it. But if they will not joyne with us till then, they had as good say they will never joyne with us, for in many things the word speaks only in generall terms, as concerning the onely form of excommunication, or the onely form of ordination, or the outward gesture of externall reverence to be used, and no other in severall ordinances then this doing they may trouble themselves, and never find the true discipline therein; in all these things they ought to condescend to the peace and edification of the whole Church, & not to make rents and divisions about these things; for what a confusion in Families would it be, to set up severall independent Churches, when the father shalbe of one Church and the sonne of another, the husband of one and the wife of another, the Master of one and the servant of another, how would this hinder all family duties, and it would not only be as a canker to the duties of the generall, but to the duties of their particular calling.

10. These independent people demand that which they themselves would not grant, if the power were in their hands: for in new England they will not suffer men of other opinions in doctrine or government to live within the bounds of their patent; but they banish them out of it; although they be godly Christians, they shal not reside there, unless they will enter Covenant, profess their faith, and submit to their Church orders; these men do not follow that golden rule of the law & the Prophets, *so do to others, as they themselves would be done by*, *Math. 7. 12.* And these partiall men will beare great defects and wants in their owne Churches, as want of officers, Sacraments, and prophesying; some of these many yeares together, and nor to groane under the burden of it, when as a ceremony or something of as little moment shall make them separate from us, making rents and divisions amongst

who affect not Civill Government.

mongst us; but let the world see the unjustnesse of their separation; especially from the Presbyteriall government.

11. The independant people hold that one Church, if required, ought to give an account to other Churches, and that differences of importance in one Church should be heard in others, and that one Church may be advised and counselled by another, and their doctrines tryed and judged by Synods; and in case they deserve it, to be admonished and reprov'd by Synods, and complained of to the civil Magistrate; These things they will take upon generall rules, for I am sure there is no speciall rules for them in the word: but further they will not goe, neither shall we desire more helpe from one particular congregation to another, then they do, for wee hold them all equall in authority as they do, but yet we expect more from Synods being made up of many congregations, seeking the good of the whole; these we hold to have some power over particular Congregations, being chosen out of them by their consent for the same purpose, they may write, conclude and impose, and lay it upon them, and deliver them the decrees for to be kept, see *Acts 15. 28. 16. 4. 21. 25.* And saith *Paul*; *Now I prayse you brethren, that you remember me in all things, and kept the ordinances as I delivered them unto you,* 1 *Cor. 11. 2.* But for new Englands Synods which come together upon courtesie, as many as will, & who will, if none will come from Stamford, they may chuse: and they have one meane Minister weake in parts and gifts, if not worse qualified, they do not dare if he goe, they can spare him best, and they being independant, must looke onely at their own particular, and not seek the good of the whole, and it is not much materiall who goes, for they have no power to reforme any thing, save only to counsell, admonish, and complaine to the civil Magistrate, who they say themselves, hath no more power to reform, or to do any thing, in, or about the Church then heathen Princes; this is independant government, & the reformation they would have, which is nothing else but a flood-gate set open for all sects in the world, to the ruine of the true Church of Christ, as Anabaptists, Familists, Jewes & Papists, or any other, for all would separate themselves into Churches in their own judgement, to do whatsoever Sathan or their owne corrupt hearts would lead them unto; well may those curst blaspheming traytors and Papists at Oxford hearken to this way, and grant them their full desire; for it is the road way to all confusion, yea, their owne Churches divide commonly upon the death of their Pastor with contempt and hatred to each other; *But God hath called us to peace,* 1 *Cor. 7. 15.* *Let all things be done decently and in order, for God is not the author of confusion but of peace, as in all the Churches of the saints,* 1 *Cor. 14. 33. 40.*

Now forasmuch as the Magistrate is the Father of the country, and the Pastor of the people, the keeper of peace, the protector of righteousness, and the avenger of innocency, then he is unworthy to live in a Common-wealth that is an enemy to such government; But here some will object, that Princes in all ages, some have been careless of their charge committed to them, to foresee dangers to prevent them, giving themselves to earthly delights, and slothfully minding nothing else,

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and others addict themselves to their game, and so set to sale all lawes and priviledges, judgments and grants, other some spoyle the poore communalty of money to spend it wastefully and prodigally, other some exercise more robberies, pillaging of houses, deflouring of Virgins, murdering of Innocents, so that no image of God is seen upon them, that ought to shine in Magistrates, nor no token of the Minister of God is seene in him which was given for prayse to the good, and for vengeance to the evill.

Now men naturally abhor tyrants, and love their lawful Kings, then what shal poore subjects do in such a case? I answer, Inferiours are to submit to the government of such Princes, although Princes do not that which pertaineth to them: but they goe beyond those bounds which the Lord hath set them: yet it will not follow, that we may sin against them, because that they sin against God, saith Peter: *Fear God and honour the King. And ye servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward: For this is thanke-worthy, if a man for conscience towards God endure griefe, suffering wrongfully.* 1 Pet. 2: 17, 18, 19. Wee ought to observe the providence of God, who disposeth of all Kingdomes and setteth up Kings as it pleaseth him, see Dan. 2, 21. Although Nebuchadnezzar was a wicked man, yet saith Daniel, *the God of heaven hath given thee a Kingdom,* ver. 37. And saith the Lord, *I will give Nebuchadnezzar the land of Egypt for his good service, and the spoile thereof (shalbe the wages of his Army,* Ezek. 29, 19, 20. And King Saul was a cruell tyrant, see 1 Sam. 8. 12. Yet the people are not freed of their obedience to him, and saith the Lord, *I have given the earth to whom it seemed meet unto me, and the Lord hath power to do what pleaseth him,* Psal. 115, 3. And he made the earth, and man and beasts upon it; then it followes, *I have given all these lands into the hand of Nebuchadnezzar King of Babylon, and all Nations shall serve him,* Jer. 27, 5, 6, 7. Thus you see God will have this tyrant to be honoured. And David said to Abishai concerning the King, *destroy him not, for who can stretch forth his hand against the Lords Anoynted and be guiltlesse?* and another time saith he: *God forbid that I should do this thing unto my Master the Lords Anoynted;* so David stayed his servants with these words, *and suffered them not to rise against Saul,* 1 Sam. 24, 6, 7, 26, 9. And we ought to have a reverent esteeme of them as wives to their husbands, and as children to their parents: for the King is worth ten thousand of us, 2 Sam. 18, 3. *The breath of our nostrils is the Lords Anoynted,* Lam. 4, 20. Then they that curse the King but in their thought, *a bird of the ayre shall carry the voyce, and that which hath wings shall tell the matter,* Eccl. 10, 20.

Then are we unmercifully tormented by a cruell Prince? or are our goods spoyled by a covetous and a ravenous Prince? and are we neglected by a slothful Prince? and are we vexed for a godly life by a wicked Prince? then our duty must be to call to remembrance our sins which are scourged by that scourge of the Lord, and by humility bridle our impatience, and let us call to mind that it belongs not to us to remedy such evils, it is only our duty to crave help of the Lord, in whose hands are

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are the hearts of Kings, and the bowing of Kingdomes to his will: *He is a God who standeth in the assembly of Gods, and judgeth among the Gods*, Psalm. 82.1. *And all Kings sha'l fall before him, and all the Iudges of the earth shalbe dashed in peeces like a potters vessell, that will not submit to the Lord, and kisse his Anoynted*, Psalm. 2.9.12. *Yea, noe be to them that decree unrighteous decrees, and that turne aside the needy from judgment*, Isa. 10.1.2. *God reproveth Kings for his peoples sake, and suffered none to doe them wrong*, Psalm. 105.14. Yea he hath broken the bloody Scepters of proud Kings, and overturned their intolerable government: yet I say, although God may justly correct their unbridled government by his owne revenging hand, yet let us not think that we may do so, which have no commandement given us, but to obey and suffer: this I speake concerning private persons.

Now it may be demanded of some, that in case the chiefe Magistrate shall thus tyrannize over his people, whether other Magistrates may not defend them, and withstand this tyrant in the Cause of God? I answer with Master Calvin, *Instit.* 4. 20. 31. If there be at this time any Magistrates for the behoofe of the people, such as in old time were the Ephori that were set against the Kings in Lacedemonia, or the Tribunes of the people against the Roman Consuls, or the Demarchi against the Senate of Athens: or as it is with us, the three Estates in Parliament, holding the principall Assemblies, saith he, I am so far from forbidding these to withstand the outrageing licentiousnesse of Kings, that I affirme, that if they winke at Kings wilfully rageing over, and treading down the poore Communalty, that their dissimbling is not without wicked breach of faith, because they deceitfully betray the liberty of the people, whereof they know themselves to be appointed protectors by the ordinance of God. And saith he in the 8. Section, no kinde of government is more blessed then this, where liberty is framed with such a moderation, as it ought to be, and is orderly established for continuance, and so I count them most blessed, that may enjoy this estate, and if they stoutly and constantly travell in preserving and retaining it, do nothing against their duty: yea the Magistrates ought with most great diligence to bend themselves hereunto, that they suffer not the liberty of the people, of which they are appointed governours, to be in any part diminished, much lesse to be dissolved, but if they be negligent and carelesse therein, they are faith-breakers, and false in their office, and betrayors of their Countrey, and the very thinking to bring in any other change of government, is not only foolish and superstitious, but also very hurtfull.

Then would any bring in Monarchical government? let me tell them that it is seldom seene that Kings so temper themselves, that they will never swerve from that which is just and right. Again, they are not alwaies furnished with so great a sharpnesse of judgment and wisdom, that every one seeth so much as is sufficient for every thing: therefore the wants that are in single persons, are cause sufficient to prove it to be more safe and tolerable, that many should have the government, that they may mutually help one another, and one teach and admonish another, &c

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if any advance himselfe higher then it is meet, there may be others to restraine his wilfulnesse; so then in case a King be a child, and not able to order the affaires of his Kingdome, or in case he want naturall abilities, or in case he be led away by evil Counsellors, then the Magistrates ought to make supply; that neither the King nor his Subjects may suffer wrong: This way of government gives more honour to Kings then any other, because this procures the love and happinesse of the Subjects, when as Monarchicall brings feare, misery, and slavery upon them; so then this kind of government is the best, wherein King and people do rejoyce in each others happinesse.

Again, it may be demanded, if the chiefe Magistrate and the rest be at variance, & the contention encrease so through ill-affected persons, that it produce civill wars amongst us, now what are the inferiour people to do in this case, and who are they to side withall? I answer, first they must not stand as newiers or spectators to behold and see the ruine of the Kingdome, but they must enquire on whose side God is, as wise Gamaliel said: *If this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest happily ye be found to fight against God, Acts 5.38. 39. Shouldst thou helpe the ungodly, and love them that hate the Lord? therefore is wrath come upon thee from the Lord, 2 Chron. 19.2. Neither must we stand as spectators: Uriah said unto David: The Arke and Israel and Judah abide in tents, and my Lord Joab and the servants of my Lord are encamped in the open field, shall I then goe into my house to eate and to drinke, and to lye with my wife: as thou livest, and as thy soule liveth, I will not do this thing, 2 Sam. 11. 11. Curse ye Mezeroz and the Inhabitants thereof; yea curse them bitterly, because they came not to the help of the Lord against the mighty, Judg. 5.23. Then who is on the Lords side, who that will march furiously like Jenu against all the cursed enemies of God, those Antichristian Idolaters, and have no peace with them so long as the whoredomes of Isahel, and her witchcrafts are so many, and if the Princes of Judah be like them that remove the bounds, God will poure out wrath upon them like water, Hos. 5.10. Then if such a boundlesse Prince shall command obedience to his boundlesse humour, must he be obeyed? It may be that Ephraim being oppressed and broken in judgment, will shew it in this, because he willingly walked after the commandment, vers. 11. But now the question is, what did that boundlesse Prince get by his commanding, and crackt-brain'd Ephraim for his blind obedience? (mark faith the Lord) *I will be unto Ephraim as a moth, and to the house of Judah like rottennesse: Yea I will be to Ephraim as a lyon, and as a young lyon to the house of Judah; I, even I, will teare and goe away, I will take away, and none shall rescue him, vers. 13. 14. Therefore we must not so obey the King, as to make us disobey the King of Kings, unto whose Scepter all Kings must yeld obedience: therefore when Daniel disobeyed the Kings proclamation, he answered with a cleare conscience saying, against thee O King I have done no hurt, Dan. 6.22.**

So then we must put difference between our obedience to God, and our obedience to man; when God commands, we are not to reason with flesh and blood, nor

call into question the lawfulness of it; God is greater then man, and he gives no account of any of his matters. Job 33. 13. 13. It is our duty to put in practise with all speed what God commands us: but when man commands, we must bring it to the tryall, and see how it agrees with that perfect rule of Gods command, and if it agree not with Gods command, we must not obey it, as for example: God commands that we shall not murder? now if the King do command us to murder, this contradicts Gods command, and therefore must not be obeyed. King Saul said to the footmen that stood about him, *turne ye and slay the Priests of the Lord;* but the servants of the King would not put forth their hands to fall on the Priests of the Lord, 1 Sam. 12. 17. And King Pharaoh sent unto the Mid-wives saying, *when ye do the office of a Mid-wife, to the Hebrew women, if it be a sonne, ye shall kill him but if a daughter, she shall live:* But the Mid-wives feared God, & did not as the King of Egypt commanded them, therefore the Lord dealt well with the Mid-wives, Exod. 1. 16. 17. 20.

Againe, the Lord saith, *thou shalt not make to thy selfe any graven Image, or likenesse of any thing, nor bow down to them nor worship them.* Now if the King of Babylon set up a golden Image, and command all to fall downe and worship it; then which must be obeyed? the three Children answered the King saying, *we are not carefull to answer thee in this matter, (nay further they say unto him in plaine tearmes) be it known unto thee O King that we will not serve thy Gods, nor worship the golden Image which thou hast set up,* Dan. 3. Againe the Lord saith, *I will that men pray every where, lifting up holy hands without wrath and doubting,* 1 Tim. 2. 8. And men ought alwaies to pray, and not to faint, Luke 18. 1. Now if King Darius shall make a decree that whosoever shall aske a petition of any God or man for the space of thirty dayes, shall be cast into the Den of Lyons, now which must be obeyed? give care to Daniel, and he will tell thee: *who regardeth not the decree of the King, but maketh his petition three times a day,* Dan. 6. 13. Againe, Christ saith to his Apostles; *Goe ye and teach all Nations, baptizing and teaching them to observe all things whatsoever I have commanded,* Math. 28. 19. 20. But when Peter and John were obeying this command of Christ, they were brought before the Council, and they charged them not to speake and teach any more in the name of the Lord Jesus, now what must they do? Peter and John answered and said unto them: *Whether it be right in the sight of God, to hearken to you more then God, judg ye, for we cannot but speake the things we have heard and seene,* Acts 4. 18, 19, 20. After this they were taken and brought before the Councell againe, who said unto them, *did not we straightly charge you not to teach in this name? and behold you have filled Jerusalem with your Doctrine, and intend to bring this mans blood upon us, and they answered: We ought to obey God rather then men,* Acts 5. 17, 18, 19. The feare of men brings a snare, Prov. 29. 25. Thus wee may see, that although Magistrates must be obeyed; yet it must be onely when they keepe within their bounds, and not else.

But some of our Court Priests will object and say, not through any love to Ma-

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strates, but only to make divisions amongst us, that every soule must be subject to the higher powers, for there is no power but of God, the powers that be, are ordained of God, whosoever therefore resisteth the powers, resisteth the ordinance of God, & they that resist shall receive to themselves damnation, *Rom. 13. 1, 2.* But here by the way we may see how they poss this Text off from themselves, and then they thunder it against others; but when it is retorted back to themselves, then they make exceptions, saying, all must obey but them; but to leave them in their Antichristian pride; I answer, and grant, that the place of Magistracy is the ordinance of God, and those Kings that keep within their bounds, are clothed with Gods authority: for saith he, *by me Kings reigne, and Princes decree justice: by me Princes rule, and Nobles, yea all the Judges of the earth, Prov. 8. 15, 16.* The God of Israel said unto me: *The rocke of Israel spake unto mee, he that ruleth over men must be iust, ruling in the feare of God, 2 Sam. 23. 3.* But are Princes alwayes such: *The heads of Jacob and Princes of Israel hate the good and love the evill, they eat the flesh of Gods people, and flay their skin from off them, and breake their bones, and chop them in peices as for the pot, and as flesh within the Caldron, Micah 3. 1, 2, 3.* The Lord will enter into judgment with the ancients of his people, and the Princes thereof, because they beate in peices his people, and grinde the faces of the poore, *Ila 3. 14, 15.* Yea God renounceth such Princes, saying, *ye have set up Kings, but not by me; they have made them Princes, and I knew it not, Hosea 8. 4.* Not as though God were ignorant of what he did, but the meaning is, God did not approve of them, although their office be his ordinance.

But they wil object, that where the ward of a K. is, there is power, & who may say to him, what dost thou? *Who so keepeth the Kings commandment, shall feel no evill thing, Eccl. 8. 4, 5.* I answer, the Kings power is over the outward man, his words and actions, body and goods; but it reacheth not to the soule and conscience, nor the grace of Gods spirit in us, and though it be said, *be subject for conscience sake, Rom. 13. 5.* It is answered directly in that place alledged against mee, *Eccl. 8. 2.* I counsell thee to keep the Kings command, and that in regard of the oath of God, not that they have dominion over our faith, *2 Cor. 1. 24.* Or that our inward graces were under the Kings command, but we being sensible of Gods command, we obey them, because he commands it, saying, *let every soule be subject to the higher powers: Put them in mind to be subject to Principalities and Powers, to obey Magistrates, Titus 3. 1.*

Our inward graces are more worthy then any humane dignity, therefore not to be brought in subjection to any, we must do good to others with our inward graces by vertue of Gods command, but they must not be brought under the power of any, *1 Cor. 6. 12.* But from the other words, who may say to him, what dost thou? from these words, some Sycophants would perswade Kings that their power is unlimited, so that they may do what they list with any mans person and goods, without respect to the publike good of the whole Kingdome, if they doe but contradict their personall will, although they contradict Gods revealed will, these men cause them

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them to punish the innocent, and passe by the guilty, and yet no man may say to them why dost thou so? to this I said before, that when a King keepes within the bounds that God hath set him, he is clothed with Gods power and authority, being his Deputy, and about his businesse: in this case, who may say unto him, what dost thou? Neither is it fitting to say to a King thou art wicked, nor to Princes, ye are ungodly, *Iob 34. 18.* But when a King goes beyond his bounds, he strips himselfe of that honour that God had put upon him. Then John Baptist may say to Herod, why dost thou so? and further he may tell him that it is unlawfull to have his brothers wife, *Math. 14. 4.* And Nathan may say to David, thou art the man; yet by a parable first convince him of it, and they must entreare him as a Father, *1 Tim. 5. 1. 2 Kings 5. 13.* This being done, righteous lips should be the delight of Kings, and they should love him that speaketh right. Then should the wrath of the King be to the wicked as messengers of death: *Then the Kings wrath should be as the roaring of a lyon, but his favour would be as the dew upon the grasse, Prov. 19. 12.* Then through the mercy of the most high he should not be moved, but his hand should find out all his enemies, and bring down them that hate him, *Psal. 21. 7, 8.* And the Lord would give deliverance to his King, and shew mercy to his Anointed, to David and to his seed for evermore, *Psal. 18. 50.* Yet I say they must not goe beyond their bounds; God intended to use the King of Assyria as a rod to correct Israel, but it is in his heart to destroy and to cut off Nations, not a few, but for going beyond his bounds, when the worke is done upon Mount Sion, and on Jerusalem: *The Lord will punish the stout heart of the King of Assyria, and bring downe the glory of his high looker, Isa. 10. 5. 7. 12.* And when Judah was in captivity in Babylon, God was but a little displeased, and they helped forward the affliction, but for going thus beyond their bounds, God sent foure Carpenters to cut off those foure horns that scattered Judah, *Zech. 1. 15. 20. 21.* Therefore Zedekiah remembring his bounds, saith, the King is not he that can doe any thing against you, *Ier. 28. 5.* And King Darius could not do any thing against a Statute, although he laboured to do it till the going downe of the Sun, *Dan. 6. 15. 14.* Neither could Ahab the King get Naboth's Vineyard although he was sicke for it, *1 Kings 21.* Then hath the King bound himselfe by oath and covenant to his people, that he will signe and seale such lawes as the common people shall chuse, and remedy all grievances that shall arise, by signing and sealing good and wholsome lawes amongst us; *Saith the Lord, thou shalt not forswear thy selfe, but thou shalt performe to the Lord thine oaths, Math. 5. 23.* For breach of oath is a fearfull sinne, and seldome goes unpunished, see King Zedekiah his sin, *Ezek. 17. 13.* And his punishment, *Ier. 52. 10, 11.* And King Hoshea suffered a lake for the same sin, *2 Kings 17.* Lying lips doe not become a Prince, *Prov. 17. 7.* Neither should a Ruler hearken to lyes, *Prov. 29. 12.* Then cursed be those Counsellours that make the King glad with their wickednesse, and Princes with their lyes, *Hosea 7. 20.* King Abaziah walked in the wayes of Ahab, for his mother was his counsellor to doe wickedly, for they were his Counsellors to his destruction, for the house of Abaziah had no more

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more power to keep still the Kingdome; *1 Chron. 22. 3. 4. 9.* And King Rehobo-
am refused his Fathers grave Counsellours, and hearkened to a company of young
upstarts, which not onely divided, but almost ruined his Kingdome; *2 Chron. 10.*
13. But (saith King David) mine eyes shall be upon the faithfull of the Land,
they shall dwell with me; he that walketh in a perfect way, he shall serve me, but
he that worketh deceit shall not dwell in my house, hee that telleth lies shall not
tarry in my sight; *Psal. 101. 6. 7.* And the King said unto them, what seemeth
you best I will doe; *2 Sam. 18. 4.* It is not for Kings O Lemuel, it is not
for Kings to drinke wine, nor for Princes strong drinke, lest they drinke and
forget the Law, and pervert the judgement of any of the afflicted; *Pro. 31. 4. 5.*
For as a roaring lyon and a ranging beare, so is a wicked Ruler over the poore peo-
ple: The Prince that waiteth understanding is also a great oppressor; *Pro. 28. 15.*
16. Then saith the Lord to Job out of the whirlwind, who is this that darkeneth
Counsel by words without knowledge? *Job 38. 2.* The Counsel of the Lord that
shall stand; *Pro. 19. 21.* (saith King David) thy Testimonies are my Counsel-
lours; *Psal. 119. 24.* They should hearken to them that declare unto them the whole
Counsel of God; *Acts 20. 27.* But it may be some Court-Priest like Amasiah,
that will informe the King saying, The Prophet hath conspired against thee, and the
Land is not able to beare his words, and so bid him be gone and prophesie no more at
Bethel, for it is the Kings Chappel, and it is the Kings Court; *Amos 7. 10. 12. 13.*
But for this (saith the Prophet) Thy wife shall be an harlot, thy sons & thy daugh-
ters shall fall by the sword, and the land shall be divided by line, and thou shalt dye
in a polluted land, and Israel shall goe into Captivity, vers. *16. 17.* The Pharisees
rejected the Counsel of God against themselves; *Luke 7. 30.* Shame shall be to him
that refuseth instruction, but he that heareth reproofe shall be honoured; *Pro. 13. 18.*
He that reproveth shall afterwards find more favour, then he that flattereth with his
lips; *Pro. 28. 23.* Nathan that was so plaine with the King, and said, thou art the
man, when any trouble arose in the Kingdome, still Nathan that down-right ho-
nest man was sent for: then Kings must not free themselves from all admonition; for,
better is a poore and wise child, then an old and foolish King that wil be no more ad-
monished; *Eccle. 4. 13.* The Lord commandeth to say to the King and to the
Queene, humble your selves; *Jer. 13. 18.* Then Daniel said to the King, breake
off thy sins by repentance, and thine iniquity by shewing mercy; *Dan. 4. 27.* Now
this admonition must be by them that have a calling to it, neither must it be with-
out reverence, It is not fit to say to a King, thou art wicked, nor to Princes, ye are
ungodly; *Job 34. 18.* But as Nathan wisely gained upon the Kings affections by
a parable, and also the woman of Tekoa another time, neither be hasty to take up an
accusation against an Elder, and intreat him as a father; *1 Tim. 5. 1. 19.* see *Jer.*
40. 15. 16. When the Preacher saw under the sun, in the place of judgement, that
wickednesse way there, and in the place of righteousness, that iniquity was there,
he refers it to God saying, God shall judge the righteous and the wicked; *Eccle. 3.*
16. the uses follow

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1. Our duty to Magistrates is to think honorably of them; first in regard of their office which we must acknowledg to be a jurisdiction committed to them from God, and therefore to esteeme and reverence them as the Ministers & Deputies of God, and let us learne of them that doe so as an encouragement of our better obedience to them. Secondly, we must honour them from the command of God, which saith, *honour the King*, 1 Pet. 2. 17. And the Lord said to Moses, *take Joshua, a man in whom is the spirit, and set him before the High Priest, and before all the Congregation, and give him charge in their sight, that is, tell him the nature and manner of his office, and charge him to be faithfull in it; and then it followes, put some of thine honour upon him, that all the Congregation of the children of Israel may be obedient*, Numb. 37. 18. 19. 20. And Solomon joyntly together commands us to *fear God and the King*, Pro. 24. 21. So then Peter would have us to have a high estimation of them, and Solomon joynting them together with God himselfe, sheweth that holy reverence and dignity that is put upon them; Then cursed bee those filthy dreamers that despise dominion, and speake evill of dignities, Jude 8. And saith Paul, *ye must needs be subject for conscience sake*, Rom. 13. 5. That is, he would have us free in our obedience to them, without slavish feare of their power, because what is done to them is done to God, yet this honourable calling cannot excuse the sins that cleave unto them that are in such places; but the calling it selfe is worthy of honour and reverence; then whosoever be rulers must be esteemed with us, and have reverence in respect of their being rulers.

Secondly, we must not only honour them in our minds, but this must be testified by our practise, in obeying their lawfull proclamations, and in paying tribute, and in taking publique offices and charges upon us, that may serve for common defence, or any other lawfull commands; For he that resisteth, resisteth the ordinance of God, *he obeyeth to be subject*, Rom. 13. 1. Again, saith Paul, *warn them that they be subject to Principallities and powers, to obey Magistrates, and ready to every good worke*, Titus 2. 1. And saith Peter, *submit your selves to every ordinance of man for the Lords sake*, 1 Pet. 2. 13. To the King as Supream, and to other Rulers that are sent by him, for the punishment of evill doers, and for the praise of them that doe well, and that they may be sincere in their obedience to them. Paul exhorts, that there may be prayers & supplications, intercessions and thanksgivings for all men for Kings and all in authority, that we may live a peaceable and quiet life, in all godlinesse and honesty, 1 Tim. 2. 1. Now if God doe thus require obedience to Magistrates, and he that resisteth the office of Magistracy, resisteth Gods ordinance, then let them know that God will avenge all disobedience to them.

After these things, when I thought I had finished my worke, I looking about me, saw a man approaching towards me, as I thought, to try his power in a single Duell with me. I shall describe him as neare as I can. His proper name is Thomas, his surname is *Nut*, his general calling an *Analap*, his particular I am uncertaine of, yet I suppose, a wood-cleaver; his descent I know not well, but I suppose him to be one of the children of the old moule-catcher, who some years agoe cryed

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mouſe traps but when mice grew ſcarce, & his trading failed him, he proffer'd 10. l. to be hang-man; So now wood is ſomething deare, & this man having but litle trading for his axe, would imploy it to cut off men which are of two ſorts, either the principall members of the body politicke, or elſe the living members of the myſtical body of Chriſt as he calls them, viſible ſaints of the ſpiritual Kingdome: the ground on which he would build theſe principles, is *Mat. 18. 8. 9. If thy hand or thy foot offend thee, cut them off*: Theſe members (ſaith he) are either the members of the body politicke, or the members of the body of Chriſt; the firſt of theſe (ſaith he) are ſome principal members of the body politicke, as the L. Keeper, which if he offend, being a hand of the body politicke, the reſt of the members muſt cut him off: but he dares not to ſtay to tell us what it is that will offend him, leſt hee bee taken and hanged himſelfe, for we know very well what it is that offends Anabaptiſts: Firſt, his very being a Magiſtrate offends them, and for this offence, *Nur* would cut him off if he durſt, although ſuch a member were faithfull both to the King and Kingdome: Again, many other things offend them, as the maintaining wars in our own defence is cauſe enough for them to cut off Magiſtrates, as alſo for imposing a Covenant for reformation, or an oath of Allegiance to Princes: theſe, and ſuch like are great offences that Magiſtrates give to Anabaptiſts, for which, this *Nur* thinkes he may cut them off, were it not that he feares the *Nur*-cracker at *Paddington*; well, *Nur* is gone in all haſte from the members of the politicall body to the members of the myſtical body of Chriſt, and if they offend, the reſt muſt cut them off; neither in this doth he ſhew what it is that will offend him, but it ſeemes for any offence they muſt be cut off, for he hath no healing medicines, but like a butcher he takes his cleaver and chops them off; but I ſhal take the hammer of Gods word & ſplit the ſhel of this *Nur*, and give you a further taſte of the divelliſh kernel that is in it: he ſaith that our Saviour ſpeaketh of a ſpiritual Kingdome, or body, or Church of viſible Saints, but muſt we beleewe this *Nur* when he ſaith that a ſpiritual member of Chriſts body muſt be cut off in this manner that here Chriſt ſpeaketh of, he would have it to be meant by excommunication, but Chriſt ſaith, *if they be not cut off, the whole body ſhall be caſt into everlaſting fire*: and again, *if they be not cut off, thou canſt not enter into life*: then ſuppoſe a member of Chriſt ſhould offend thee, canſt not thou be ſaved unleſſe he be damned? again, to take thine owne expolition, ſuppoſe this offending member ſhould not be cut off by excommunication, muſt all the reſt of the body of Chriſt be caſt into everlaſting fire? Again, ſuppoſe ſome of the members be offended, and other ſome be not offended, muſt that member be cut off that offends thee alone, and doth not offend the reſt, muſt that I ſay be cut off, or elſe thou and all the reſt muſt of neceſſitie to hell fire? but in this caſe what wilt thou doe? ſuch a member offends thee and no body elſe, and unleſſe thou cut him off, all muſt to the Divil, neither canſt thou cut him off, becauſe all the reſt are againſt thee: but is thy ſalvation pinned upon other mens backs, that if but one faile and be not ſpeedily cut off, all the Anabaptiſts muſt be caſt into hell fire? this kernel may pleaſe the Devils palat when he goes a *Nur*-ting

ing, but I think no rationall man can like the taste of it: Againe, thou dost not declare what it is that will offend thee, so that I suppose, if Christ himselfe were here on earth, thou wouldest be offended at him as some others were, for many were offended at him, they esteemed him as a rock of offence, Rom. 9. 32. 33. Againe, thou dost confesse that the body is Christ, and ye are the body of Christ, 1 Cor. 10. 16. 12. 13. 27. Ephe. 1. 23. 4. 12. And ye are called members of Christ, see 1 Cor. 6. 15. 12. 14. and members of his body, Ephe. 5. 30.

Then doth Christ say, *If my hand offend me, or if my foot offend me, I must cut them off, and cast them from me; or else doth Christ say, both I all and my members must be cast into everlasting fire; and doth Christ say, if I doe not cut them off, I cannot enter into life? and doth Christ say, it is better for me that one of my members should perish, then that I with all my mysticall body should be cast into hell? neither doth he say, if my eye offend me, I must pluck it out, nor say, it is better for me with one eye to enter into life, then to have two to be cast into hell fire; Let thy conscience speak, thou blasphemers, and tell me whether it be so in thy book: neither is it said, if a hand or foot in Christs body offend him, they must be cut off; neither is it said, that if the eye of Christ offend him, it must be plucked out, or else the whole body of Christ shalbe cast into hell: Then hear the words of Christ; If thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell. And so, If thy hand offend thee, cut it off, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell, Math. 5. 29, 30. So then the meaning of these words is this: The members of our body naturall before conversion, do nothing but act sin; Now of necessity that corruption must be cut off from those members: and rather then the corruption should not be cut off, let that member perish, rather then it should abide on thy body to act sinne; What are thy eyes so full of adultery that they cannot cease from sinne? 2 Pet. 2. 14. Canst thou not looke on a woman, but thou must lust after her? thou committest adultery in thy heart, (then saith Christ expressly) plucke it out, it is profitable for thee; Math. 5. 28, 29. It were better those eyes were out, then so to sin against God: yet this must not be done till wee have tryed all other meanes, and nothing will reforme this lusting member, as we would do in the like case with a tooth, that with paine much offends us: first, we try if we can take away the paine and save the tooth; but when all means have bin used, and we cannot take away the paine, we had better lose the tooth, then to be so offended with the paine of it. Now the evill of sinne that is in the eye, should offend us as much as the evill of punishment in the tooth, and we should use all means to remove it, as Job did, to make a Covenant with his eyes not to looke upon a maid, Job 31. 1. That is, we should bind our eyes with the cords of a Covenant from lusting, and we should bind our feet from tarrying us into temptations, see vers. 5. 7. And we should keep our mouth as it were with a bridle, Psalm 39. 1. And because our sins are too strong for us, we should therefore pray the Lord to turne our*

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eyes from beholding vanity. Psalm 119. 37. Thus when all meanes are used to reclaim our members from sin, and nothing will do it, thou hadst better plucke out thy eye, and cut off both hands and feet, then to employ them in the service of the Diuell to thy eternall ruine of body and soule.

Againe, if wee should lose a member here, we should have it restored againe at the Resurrection day, therefore that Bishop who had subscribed with his hand against God, when the Lord opened his eyes to see what he had done, he suffered for the truth, and caused that hand to be burnt off, which had so offended both against God, and against himselfe, yet I say againe, it is be possible, we must save the member, as *Paul* saith, *ye may yete haue his owne flesh.* Ephes. 5. 29. For we see if a man have got a hurt in his hand or foot, he will use all means that may be to heal it, to save his hand or foote; but when nothing will do it, he will rather cut it off, then endure the paine, and endanger his whole body: For if one part of the body be in paine, there is no part of the body free, saith Christ, *if thy eye be evill, thy whole body is full of darknesse.* Math. 6. 23. That is, if the eye of the body be not good to see, the whole body is in danger in all places to be hurt: and so the eye of the soule which is the understanding, if that be not cleare, the soule is in danger to be split on many rocks; but let us come to *Nat*s exposition, which is this, if thine eye be evill, thy whole body is full of darknesse: This eye saith he, is the Minister or the Watchman, the which if he be blind, all the Anabaptists are blind also: and if he be evill, then the rest cannot be good; he said before, that if one member did offend, he must be cut off, or else all the Anabaptists must perishe in hell fire; and here he saith, if one be evill, all are so, if one be blinde, all are blinde: then I reply upon him thus, that if they be all alike, that if there be one bad, there is none good; then why should another be cast into hell to save *Nat*, when he is as bad himselfe, wel; Christ saith, if thy eye, thy hand and thy foot offend thee, do so and so; but saith *Nat* to Christ againe, if thy eye, or thy hand, or thy foot offend thee, do so and so: which shewes plainly to all men, that his eye is as blinde as a beetle, to discern spirituall things, *diuel gods*, and yete so certainly.

Againe, how will *Nat* confirme this word, two eyes, two hands, and two feete in the mysticall body of Christ, so that if one be cut off, there is but one remaining: and againe, which is the right eye and which is the left in the mysticall body of Christ; I thinke all the braines that is in this *Nat*, knowes not how to give an answer to these things: but suppose they have two teachers, whom they call their eyes, suppose one of these offend and be excommunicated, and the other eye in the meantime, and so leave them all stark blind. *And saith blinde lead the blind till they all fall into the ditch*: I hope they will not provide more eyes, then they have holes to put them in, so that when one is gone, to clap another into the hole; Thus we may see the folly of *Nat*s exposition, who would see by another mans eyes, but we must all appear before the judgement seate of Christ, and receive according to what is done in our owne body, & not according to what was done in another mans body.

Well thus you see that Christ here speaketh of our naturall members, that in case
nothing

nothing will take off those sinfull corruptions that naturally cleave to them; those naturall members had better be cut off in this life, then that the whole man should perish eternally, so that neither politicall, nor any sicall members, but naturall members are meant in this place.

But will *Mr* say it is a great absurdity, when the body is maimed, that the soule should enter into life? In this he declares himselfe to be as blinde as a beetle, for all the members at the resurrection shall be restored againe perfectly; but this man sees with another mans eyes; and not with his owne: I may suppose this is the cause why they will not allow of wars under the Gospel, lest they should lose a member, and so go lame to heaven.

He makes another absurdity, saying, if those corruptions that cleave to our members offend us, then we must cut them off; but if they do not offend us, we must not cut them off, and we may enter into life with our corruptions, if so be they doe not offend us. I answer, men are of two sorts; either in the state of grace, or in the state of nature; Now for those in the state of grace, who have a new life wrought in them, and they have given their members as servants to Christ, Rom. 6. It must needs grieve them when those members shall act any sin, saith *Paul*, *I keepe my body under, and bring it in subjection*, 2 Cor. 9. 27. Yet saith he, *this law of sinne that is in my members, warreth against the law of my mind, and against his will, leads him into the law of sin*, Rom. 7. 23. Yet when he cannot subdue those corruptions in his members, it appears plainly, that they did offend him, else what makes him cry out, *O wretched man that I am, who shall deliver me?* vers. 24. And although it be said, if they do offend, yet this is not alwayes a word of diffidence, as appears by such places as these. *If God be God, follow him*, 1 Kings 18. 21. *If I be a Father, where is mine honour?* *If I be a Master, where is my feare?* Mal. 1. 6. If God spared not the old world, 2 Pet. 2. 4. So here, if thy eye, hand or foote offend thee, these are not words of diffidence, but of certainty only; the doubt may arise from this, whether thou art converted or not; the which if thou be not, thou art dead in sins and trespasses, and past feeling, and not capable to be offended at the sin of thy members. Now these are not here in dispute: being undeceiv'd they are damned already. John 3. 18. Is *Nat* so blind, as to think these shall enter into life, because sin doth not offend them? I leave these as not to be disputed about, whether they have all their limbs, or whether they want any, in that condition they cannot be saved. Then the question is onely of the regenerate, whether their members offend or not? now for them, some are exceeding watchfull, having mortified their earthly members, Col. 3. 5. *They that are Christs, have crucified the flesh with the affections and lusts*, Gal. 5. 24. Now such as these, these members do not offend them; but are very usefull and delightful to them, acting lively in the wayes of God: but then others are something remiss, and so their members not being employed in the service of Christ, the Devil sometimes prevales with them so, as to make them worke in his service; by his wiles and subtilties, he deceives the hearts of the simple, but such as *Paul*, who is not ignorant of his devices, 2 Cor. 2.

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11. *Such a one is able to stand against all the wiles of the Divell, Ephes. 6.* But yet the corruptions in all offend them, for none is freed from it in this life, yet some keep downe their corruptions more then others, and thereupon have lesse offence from them then others have; but these offences it seemes, *Nut* is not acquainted with, else he would not make it a question, whether corruptions doe offend or not, and supposing corruptions may be in Gods people, and yet not offend them.

Another absurdity, he saith, is this, the Saints are commanded to cleanse themselves from corruptions, to make them sound; but saith he, if corruptions of the members should be here meant, then we may enter into life with one lust, if we doe but cut off another: and although we be halt and maimed? I answer, although the body be maimed, yet the soule is not maimed, neither shall that maimed body arise maimed, but perfect. Againe, the cutting off corruption from the eyes, hands and feete, and from the rest of the members, neither maimes body nor soule, but makes them both more perfect, and if *Nut* were but a rationall man, hee would rather have said that corruptions are as wounds and bruises, see *Isa. 1.6. Ps. 38.5. Mat. 8.17.* As the pool of Bethesda healed the impotent folke, blind, halt, and wither'd, *Joh. 5.3.* So the taking away of corruption heals the spirituall Impotency of halt and blind, saith Christ, *bring in hither them that are poore, maimed, halt and blind, Lu. 14.21.* Now Christ sent for them to cure them, and that was done by taking away their sinnes and corruptions. *Thy sinnes are forgiven thee, arise and walk, Math. 9.5.*

Thus saith Christ, but what saith *Nut*? he flatly contradicts Christ, saying, the taking away of corruptions wounds the man, this is *Nut's* exposition: Again, the text saith not that halt & maimed shal enter into life *Nut* is much mistaken to think any such shall be in heaven, there is nothing lacking that makes for the happinesse of the creature, *there is fulnesse of joy, Psal. 16.* which could not be if halt or blind were there: well then the words of Christ are as an answer to a question that might be asked, whether is it better to enter into life wanting a member, or to be cast into everlasting fire having all the members? Christ answereth, it is better to enter into life although we want a member: but will it follow hence that if a child of God should lose a member here, that he must needs enter so into heaven at the resurrection. Other absurdities he would raise from that other translation, *If thy eye hand or foot cause thee to offend, pluck it out and cut them off, and cast them from thee;* and if one lust cause thee to offend, cut that off, but keep still that which doth not cause thee to offend; but these are moore cavils and answered sufficiently already. He would gather hence that some corruptions will offend, and some will not offend: to this I answered before, that all men have some corruptions, yet some men are dead in sin and past feeling, not capable to be offended, others have the life of grace in them, and if their members which are given to Christ should be acting sin, it must needs offend them; then are thy naturall members employed in sinne against God, whether it be the eye to receive sin to the heart from objects without, or whether it be any other member to act it or to increase and improve it; then either that

sinfull lust must off, or else that member that acts it must off, rather then to be im-
ployed in the Devils service to sin against God; and if *Nut* trample this under his
feet as unfavoury salt, it declares plainly that he hath no relish as yet of hea-
venly things.

After this *Nut* moves a question, saying, if this be the truth, that hands, feet
and eyes be members most eminent in Churches. how comes it to passe that this
truth hath been kept secret so long? but here by *Nut*'s good leave I question whe-
ther it be a truth, and it seemes he concludes it to be a truth before he hath the ad-
vice of his neighbours, who would have counselled him better if he had told them
that he had some earnest businesse with some of the eminent members of the body
politick, they would have said to him, doe not goe to the foot, & why not to the foot?
because it is not one of the eminent members of the body politick, it is very likely
some child might have convinced his folly; but then it may be he will reply and say,
the foot is eminent in the mysticall body, but now turne to the place and see how
God hath set the members in the body, 1 Cor. 12 18. and there you shall see how
he comforts weake christians, saying to the n, *if the foot shall say, because I am not
the hand I am not of the body, is it therefore not of the body?* vers. 15. Again, he
speakes to those that are eminent, that they should not despise the weake ones, say-
ing, *the eye cannot say to the hand, I have no need of thee, nor the head to the feet,
I have no need of you,* vers. 21. Thus you see the feet are not the eminent members
of the Church, but rather in the meanest place of all: now if this be so, how will
Nut prove his truth (he saith) hath beene hid so long? here I will not proceed
to his rotten answer, because that will fall together with his rotten foun-
dation.

Againe, he saith by the way, that Christ will allow of no members of his body,
Kingdome or Church, but visible Disciples: I answer with a demand of him, why
they are called hidden ones, *Psal. 83. 3.* If they be hidden, they are not visible,
and what is *that white stone, and that new name written, which no man kn weth
save he that hath it?* Revel. 2, 17. If no man see the writing of Gods spirit but
themselvcs, then sure they are not all visible Saints; and why did not the Prophet
know that seven thousand that had not bowed the knee to *Baal*? and why did
not the Apostles know the traytor that was amongst them? Is *Nut* so eminent to
see further into spiritual things then Prophets and Apostles? and yet I proved him
but even now to be as blind as a beetle in spirituall things, but to these
things I shall speake more fully when I come to speake concerning baptizing
Infants.

After this, he falls soule upon our Ministers, saying, that none of our University
Ministers are faithfull, and that God will reveale his mind to mechanick fooles and
babes, rather then to learned Ministers, and what he did to learned *Paul*, was but
one example to shew his power; but he hath not promised to reveale his will to a-
ny more wise and learned. To these things I answer, first, they that teach others
must needs be first taught themselves (saith *Paul* to that young Minister *Timothy*.)

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abide thou in the things which thou hast learned, and hast bene assured of knowing of whom thou hast learned them, 2 Tim. 3. 14. Christ taught that which he received of the Father, John 7. 16. And the Apostles delivered that which they received of Christ, 1 Cor. 15. 3. Acts 20. 27. And ordinary Ministers must build their Doctrine upon the Prophets and Apostles doctrine; this is the right tradition, and if it be truly observed without addition or detraction, the Gospel will remaine in its integrity; the meanes whereby Christ teacheth those that are to teach others, are two; one is by immediate revelation, the other is ordinary instruction in Schooles by the meanes and ministry of man: now (saith Amos) *I was no Prophet nor Prophets Sonne*, therefore not called the ordinary way, but he had his gifts and calling by revelation, *the Lord sent me to prophesie to Israel*, Amos 7. 14. But when revelation is wanting, being an extraordinary calling, then the Schooles of the Prophets remaine still, being the ordinary meanes appointed by God to teach all those that are to teach others; this manner of teaching hath bene from the beginning. The Patriarchs till Moses were Prophets in their Families, not onely in a generall way, but in an especiall manner; they taught their first borne that they might succede as Prophets after them. Againe, there were 48. Cities, where not onely the people were taught, but also Schooles were created, that they might be taught which were to be Priests and Levites, and among the rest, one was called Kiriath Sepher, Josh. 18. 15. That is, saith Perkins, the Cite of bookes, or as we call it, the University. And Samuel a young man was sent to the Tabernacle in Shilo to be taught and trained up of Eli the Priest; and when Samuel was Judge of Israel, he erected Colledges of Prophets, and ruled them himselfe, 1 Sam. 10. And in the decayed estate of the ten Tribes, Elias and Elisha set up Schools of the Prophets in Bethel and Carmel; *And the young Students were called the sons of the Prophets*, 2 Kings 2. 3. And Christ himselfe, besides the Sermons which hee made to the people, trained up and taught his twelve Apostles; *When they were alone, he expounded all things unto them*, Mark 4. 34. And also the seaventy when he sent them out, Luke 10. And saith Paul to Timothy; *The things thou hast heard of me among many witnesses, the same commit thou to faithfull men, who shall be able also to teach others*, 2 Tim. 2. 2. Againe, this teaching is usefull to maintaine the true interpretation of Scripture, for the right dividling of the word is a matter of great difficulty, and what ever men thinke of it, it requires the greatest learning in the world. Therefore it is necessary that teachers should first be taught, and learne the Gospell of Christ before they teach others. Again, when men began to lay aside the writings of the Prophets and Apostles, and gave themselves to study the writings of men, then ignorance, superstition, and idolatry came headlong into the world. Again saith Perkins on his Commentary, on Galat. page 385. There be sundry kinds of contention lawful, such as these; 1. Contention with an enemy in a just war, 2. Contention at the Bar with an adversary in a just cause; 3. Contention in disputation with an Heretick, 4. Contention in Schooles, disputation for exercise, and for tryall sake.

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Then seeing teaching of them that are to be teachers is of such antiquity, and to so good use in the Ministry, all men should be exhorted to put to their helping hands that this thing may goe forward. Princes are to maintaine it by their bountifullnes & authority, as they have done & do still, they must do it more, & parents must dedicate the fittest of their children to the service of God in the Ministry, and Students must love and affect this calling above all other; *of all gifts desire rather that ye may prophesie*, 1 Cor. 14. 1. And lastly, all men must pray that God would prosper and blesse all Schooles of learning where this kind of teaching is in use, that the ministry may be furnished at the least with the original tongues in which the Scripture was first published; for although Christ chose men into the ministry without learning, yet he furnished them in an extraordinary manner with the knowledge of all tongues & languages, and although they were furnished with abundance of grace in their hearts before, yet he charged them to tarry at Jerusalem untill they had this gift also, *Luke 24. 49. And on the day of Pentecost the holy Ghost came upon them, and they began to speake with other tongues*, Acts 2. 1. 4. But now no Minister can look to be furnished in this manner: they must goe the ordinary way now in the Schools of the Prophets to attain to so much learning as they are capable to receive; this may suffice to satisfie any rationall man that our Universities are lawfull and warrantable, and that the Ministers of the Gospell ought to have the knowledge of the original tongues wherein the Scripture was first written.

Again, the calling of the Ministers ought to be manifest, both to their owne consciences and also to their hearers, and that for divers reasons; First they are Embassadors, and, as it were, the mouth of God to the people; for this cause they are to speake in the name of God, and this they cannot doe unlesse they know themselves. Secondly, the calling of the Ministry tends much to edification, it is requisite that he should have the assistance of Gods spirit in a large measure, and the protection of God on him and his Ministry, and also his hearers stand in need of the operation of Gods spirit in their hearts; but he that wants the assurance of his calling cannot pray to God in faith for these things, neither can he apply the promises of God to himselfe. Thirdly, the knowledge of their callings breeds conscience of their duties, diligence and the feare of God. Lastly, the knowledge of their callings in the consciences of their hearers breeds a reverence in their hearts, and obedience to the ministry of the word.

Now here it may be demanded how they may know that they are called of God to the ministry of the word: I answer, they may know it if they find three things in themselves; the first is the Testimony of their consciences, that they entered not for praise, honour or lucre, but in the feare of God, with a desire to glorifie him, and to edifie the Church. Secondly, a faculty to doe that which they have a desire to doe; in this faculty are two things; 1. A knowledge of God and of his ways, 2. Aptnesse to deliver that which they know. The third thing whereby they may know their calling, is the ordination of the Church, which appeares and gives testimony of their will and abilitie; he that hath these things is certainly called of God:

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Now put the case a man wants the first of these three, and entred with an evill conscience, being carried with ambitious and covetous desires: I answer, yet his calling still in respect of the Church is good and lawfull, and when he repents of his bad conscience, it is also accepted of God.

So then Ministers must have a calling or else they cannot preach, for (saith Paul) how shall they preach except they be sent. Rom. 10. 14. 15. No man ought to take that honour upon himselfe, but he that is called of God as Aaron was, Heb. 5. 4. Uzzah was smitten with death for but touching the Arke, although his intent was but to stay it from falling. 2 Sam. 6. 7. And the men of Bethshemesh were slaine for but looking into the Arke without a calling, fifty thousand, 1 Sam. 6. 19. therefore the Apostles in the front of their Epistles declare their calling. This might convince our phantastical Anabaptists, who think that any man may preach that will, without any speciall calling, and they alledge for their purpose, that the house of Stephanus addicted themselves to the ministry of the Saints, 1 Cor. 16. 15. I answer, the meaning of the place is, not that they called themselves, but that they set themselves apart to the ministry of the Saints, in the purpose and resolution of their hearts, of all gifts they desired to prophesie: yet these desires did not make them Ministers except God were pleased to furnish them with gifts, and they ordained by the Church; but till then they must give me leave to put it out of my believe that they were Ministers. Again, they alledge that all Christians are Kings and Priests, and the office of the Priest is to teach: I answer, we are spiritual Kings over our owne corruptions in this world; For grace reignes through righteousness, unto eternall life through Iesus Christ, Rom. 5. 21. And in this world wee are a holy Priesthood to offer up spiritual sacrifices acceptable to God by Iesus Christ, 1 Pet. 2. 5. But when iniquity shall have an end, and the Saints are freed from sin, Rom. 6. 7. they shall inherite all things, Revel. 21. 7. In stead of reigning over their corruptions, they shall reigne over all the creatures when they are again restored to their first perfection, as Adam did in his innocency, Gen. 1. 26. The second Adam will restore them to us perfect againe at the day of judgement, being purified by fire at that day. For he hath made us Kings and Priests, and we shall reigne on the earth, Revel. 5. 10. And being Priests, when the sacrifice of prayer shall cease, being in full fruition, yet we shall offer the sacrifice of praise to God continually, Heb. 13. 15. I heard a great voice of much peoole in Heaven, saying, Hallelujah, salvation and glory and honour and power unto the Lord our God, Revel. 19. 1. But this shall be when all teaching ceaseth, when all the rates that did offend are cast into the furnace of fire, and there are none but Saints. Then they shall not need to teach everyone his neighbour saying, know the Lord, for they shall all know me saith the Lord, Jer. 31. 34. Whether there be propheties they shall faile, 1 Cor. 13. 8. Now teaching more properly belongs to the Propheticall office then to the Priesthood; Every man ought to covet the best gifts, and desire to prophesie, 1 Cor. 12. 31. & 14. 1. 5. 39. And thus Moses wished that all the Lords people were Prophets, Numb. 11. 29. but neither Moses nor Paul desired that all were Priests.

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Priests to offer sacrifice; *Azariah* went into the Temple to burne incense upon the Altar of incense, but the Priests said to the King, *it pertaineth not to thee to burne Incense, and the Lord smote him with Leprosie*, 2. Chro. 27. 16. 18. 19. But all might prophesie or teach, so that they keep within their bounds and limits appointed them, that is, their owne Families. Fathers may teach their children, and Masters their servants, they may command to keep the Sabbath all within their gates; but we being spiritual Priests maketh nothing to prove that all may teach publicly. Thirdly, they alledge that the power of the keyes is given to the Church: I answer, that it is so, yet the use and administration thereof belongs to the Ministers onely in their dispensation of the word; So then none are to meddle in the Ministry but they that have a lawfull calling thereunto: Now it belongs to God alone to call men to the ministry, *Paul an Apostle, not of men, nor by men, but by Iesus Christ*, Gal 1. 1. *The Father thrusts forth labourers into the harvest*, Mat. 9. 38. *And the Son gives pastors and teachers*, Ephes. 4. 11. *And the holy Ghost makes overseers*, Acts 20. 28. And the Churches power and authority to call and ordaine Ministers is no more but a duty or service whereby they testifie and declare and approve of them whom God hath called. Now they are called three waies; first by men and not by God, thus all false teachers are called. Secondly, when God calleth men by the ministry of men, thus are all ordinary Ministers of the word called. Thirdly, when men are called not by men but by Christ immediately, and so *Paul* and all the Apostles were called. Now this last manner of calling being extraordinary ceased with the Apostles; they were not only called immediately, but they were inspired immediately, and ayded with an infallible assistance of Gods spirit, of all this they had promises, *Mat. 10. 19. 20. Luke 10. 16.* But now the ordinary way to furnish them with gifts is the Schooles of the Prophets, and if it please the Lord to sanctifie those gifts, and to give them a willing heart to doe service in the Church to the glory of God, and they have a lawfull ordination by the Church, this is the doore of the sheep-fold, and he that thus enters into the fold of Christ is a true shepherd of the sheep, neither may any preach publicly but he that is thus called and fitted to take such a charge upon him, *Acts 20. 28.* So then it is not for men of other callings; *He that warreth in this warfare must not intangle himselfe with the affaires of this life*, 2 Tim. 2. 4. And (saith the Apostle) *It is not reason that we should leave the word of God, and serve tables; but we will give our selves continually to prayer and to the ministry of the word*, Acts 6. 2. 4. *And who is sufficient for these things?* 2 Cor. 2. 16. But it may be they will object these words of Paul; *For ye may all prophesie one by one, that all may learn, and all may be comforted*, 1 Cor. 14. 31. I answer, this is Schooles disputation. If any thinke himselfe to be a Prophet, or spirituall, that is furnished with spirituall gifts, and have a willing inclination to be a Prophet, to the praise of God, and the good of the Church, let him acknowledge that the things that I write unto you are the commandements of the Lord, vers. 37. Let the Prophets speake, two or three, and let the other judge; the spirits of the Prophets are

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*subject to the Prophets, vers. 29. 31. But here is no encouragement for Trados-
men to meddle with the Ministry: but they will object, that men of Cyprus and
Cyrene, when they were come to Antioch, spake unto the Grecians, preaching the
Lord Jesus; And the hand of the Lord was with them, and a great number belee-
ved and turned to the Lord, Acts 11. 20. 21. I answer, these were extraordinarily
called and furnished immediately from Christ, as the Apostles and these 70. Disci-
ples were: but this manner of calling is now ceased, as I said before; but they will
object that the Rulers of the Synagogue sent unto them, saying, *Ye men and bre-
thren, if ye have any word of exhortation for the people, say on, Acts 13. 15.* Hence
they would gather, that any of the brethren may preach. I answer, those brethren
there spoken of were certaine Prophets and Teachers of Barnabas, and Simon that
was called Niger, and Lucius of Cyrene, and Mnenen which had been brought up
with Herod the Tetrarch and Saul, or at the least some of these, as Barnabas, Saul,
and John that were their Ministers, ver. 1. 2. 5. For when that motion was made,
then Paul stood up, and beckned with his hand, & laid, *men of Israel, ye that fear
God give audience, vers. 16.* So that it was not spoken to all the people, but for
some of them to preach, that were sent amongst them by the Church: saith Paul,
*have not we power to forbear working, (for so hath the Lord ordained) that they
which preach the Gospel, should live of the Gospel, 1 Cor. 9. 6. 14.* If the Gentiles
have been made partakers of their spiritual things, their duty is also to minister un-
to them in carnall things, Rom. 15. 27. So much for the ministry alone.*

Next, he blames both the Magistrates and Divines that are assembled, for two
things. First, for going about to reduce all our distractions and Schismes into one
way of worshipping God. I answer, there is but one way to heaven, saith the
Lord, *I will give them one heart and one way, that they may feare me: for ever, Jer.
32. 39.* Again, *there is but one body, and one spirit, one hope, one God, one Med-
iator, one faith, one baptisme, Ephes. 4. 4.* Then why should not all our distractions
and schismes be reduced to this one way of worshipping God, seeing all other ways
misle of heaven? Again, the very end why God sent Christ, *was to gather together
in one all things in Christ, Ephes. 1. 10.* And the example of the Primitive Christi-
ans, *they had all one heart and soule, Acts 4. 32.* And Paul exhorts to be of one
mind, *to live in peace, and the God of Pence and love be with you, 2 Cor. 13. 11.*
Nay further saith he, *I beseech you brethren by the name of the Lord Jesus Christ,
that ye speak the same thing, and that there be no divisions among you, but that ye
be perfectly joyned together in the same minde and in the same judgement, 1 Cor. 1.
10.* But will not they have our distractions and schismes reduced to one way of
worshipping God, then saith Paul, *marke them which cause divisions and offences
contrary to the doctrine that ye have learned, and avoid them; for they that are such
seare not the Lord Jesus Christ, Rom. 16. 18, They would lead us from the ancient
Prophecie to walk in pube, in a way not cast up, Jer. 18. 15. Let us enquire for the
old way which is the good way, and we shall find rest for our soules, Jer. 6. 16. A-
gain, we have all one Father, one God creator, Mal. 2. 10. And Christ would
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have us united in one, as he and his father is one, Joh. 17. 22. 23.

The second thing for which he blames the collective body of our Kingdom, for supposing that the land is scourged for this cause, that so many Religions are suffered, affirming the contrary, that the cause of judgments, wrath and stripes is this, that all Religions are not suffered: his reason is, first saith he, the consciences of conscientious men are as deare to them as their lives, 2. Hatred will pursue them that against Gods rule will judge men for their consciences; this last reason is grounded upon a false foundation, for they do not take upon them to judge the conscience; we grant with him, that God alone is the judge of conscience: and I have shewed at large, that Magistrates do but command the outward man, as his words and actions; and if they offend herein, they may punish them in their bodies and goods, so then they may command outward conformity in the worship of God, and if they be Hypocrites, it is from themselves who are not obedient to Gods command, which alone reacheth the heart: It is true, we must obey them for conscience sake, yet not from their command, but from Gods command, *Titus 3. 1. Rom. 13. 1.* Now for his reason that is built upon this, he saith, what hatred must needs pursue them that bring all religions into one, although it may be proved the true Religion; but saith Christ: *If the world hate you, ye know that it hated me before it hated you: If ye were of the world, the world would love his owne: but because I have taken you out of the world, therefore the world hateth you, John 15. 18, 19. Blessed are ye when men revile you, and say all manner of evil against you falsely for my names sake, Math. 5. 11.* But saith he, our consciences are as deare to us as our lives. I answ. if their conscience be dearer then Gods word, they may quickly be deluded with a blinde conscience, and may kill Gods people, and think they do God service. *John 16. 2.* And that Strumpet in the *Prov. 30. 20.* can wipe her mouth, and say she hath done no wickednesse; and we seldome heare a Malefactor plead guilty; then is conscience such a perfect rule, or must it rule the Word of God, or Gods word rule the conscience? But he replies that every mans judgement is truth to himselfe, as theirs is to them. I grant it, but the word of God must rule over all. Neither doe they take upon them to frame a government for the Church, but they search the word, and endeavour to find out that forme that God himselfe hath set down in his word; and I doubt not, but ere long, if they humbly submit themselves to the Lord, and be ashamed of their owne wayes, that they have a long time walked in, that the Lord will shew them the forme of the house, and the fashion thereof, and the goings out thereof, and all the formes thereof, and all the ordinances thereof, and all the lawes thereof, and write it in their light; that they may keepe the whole forme thereof, and all the ordinances thereof, and do them, *Ezek. 43. 11.* To the great praise of his name, and to the comfort of all his people.

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Arguments against the Anabaptists, proving that Infants borne of Christian Parents ought to be baptized; with a full answer to all their Cavills that are, or can be made against it.

First, they are part of the Church of Christ: I hope if the parents be admitted, the children are not rejected before that they discover their desert to be justly cast out; well, then I take it for granted, that they are reputed members of the body of Christ; and therefore they ought to be baptized. *For we are all baptized into one body, whether Jewes or Gentiles, bond or free, and have been made all to drinke into one spirit, 1 Cor. 12, 13.* Then why should Infants be debarred of this benefit which is their due, and Christ at his first institution of Baptisme *sent out his Apostles to baptize all Nations, Math. 28. 19.* They were commanded to baptize all Nations: hence I gather, that in the institution of baptisme, Christ made no exception of nation, age, nor sexes; but the commandement is spoken in a generall manner, baptize all, then let us take heed lest we limit or straighten the command of Christ. *And all the countrey of Judea, and all the region round about Jordan were baptized of John in Jordan, Math. 3. 5, 6.* But were there no children in all Judea, nor in all the region round about Jordan? or were they not baptized, when it is said all were baptized? I suppose they will grant that there were children, but they will say, they did not come to be baptized: for they that came, confessed their sins, *vers. 6.* I answer, if they came not, then all did not come; but the Text saith, all came. Again, when multitudes came to Christ, they brought their children, *Mat. 14. 21. 15. 38. 19. 13.* And why not here as well as at other times? Again, for this word confessing their sins, some few might doe it in the name of the rest, as our Ministers do every Sabbath day, having children in the congregation: then why may not our children be baptized as well as they?

Secondly, the Apostles practise sheweth, that they understood that Infants were included in that command of Christ; for when they came to any family, if but the parents beleeved, and were baptized, they baptized all the household. *When Lydia was converted, she was baptized and all her household. And the Apostle told the Taylor, that if he beleeved on the Lord Iesus, he should be saved and all his house; and the same houre of the night he took them and washed their stripes, and was baptized, he and all his, Acts 16. 15, 32, 33.* And saith Paul, *I baptized also the household of Stephanus, 1 Cor. 1. 16.* Then if the Apostles understood Christ to speak in generall to all Nations, sexes, and ages without exception, why should we make question of it? saith the Apostle, *marke them which walke so, as yee have us for an example, Phil. 3. 15.*

Thirdly, Infants were circumcised, and baptisme is come in the place of it, why then should not Infants of Christians be baptized? did Christ come to rob Infants of that benefit which they had before his comming, or did he not rather come to enlarge his mercies to them? hee came to breake downe the partition wall, that all might partake of his free mercy, which is not lesse then it was before, but greater; First, in giving baptisme in stead of circumcision, which is far easier; Secondly, by admitting

admitting all Nations to partake of it, which before was to the Jewes only; 2. In that baptisme more clearly signifies our Regeneration then Circumcision did; hence I gather, that if Christ hath given us a clearer signification then before, our children shall not have lesse; if God did not only give Parents the seales of the Covenant, but their Infants also; will not God do so to Infants of Christians? shall we thinke that when Christ put his own name upon them, calling them Christians, that he took away part of their benefit? If God made a Covenant with the Jewes for them and their Children, and many gracious promises in it, which promises & seales also were made over to their Infants: is this so great a benefit, taken from our Infants? did God say to *Abraham*, *I will be thy God, and the God of thy seed* & so, *Gen. 17. 19.* And the Apostle saith to their posterity, *ye are the children of the Covenant which God made with our Fathers* *Acts 3. 25.* But doth not the same *Peter* say also, that the promise is to you and to your children, therefore be ye baptized every one of you? meaning all you that the promises belong to; be ye every one baptized, both ye and your children: Then why should not Infants be baptized? *If but one of the Parents beleve, the children are holy*, *1 Cor. 1. 14.* *If the rootes be holy, so are the branches*, *Rom. 11. 16.*

Fourthly, Infants may receive the seedes of grace by the Almighty power and wisdom of God, although the manner of working it in them be not known to us: for saith Christ; *except ye be converted, and become as little children, ye shall not enter into the Kingdome of heaven; And whosoever shall humble himselfe as this little child, shall be greatest in the Kingdome of heaven; And whosoever shall offend one of these little ones that beleve in me, &c.* *Math. 18. 3. 4. 6.* Here you see by the testimony of Christ himselfe, that a little childe is converted and humbled, and beleiving in him; then who dares deny these Infants the Sacrament of baptisme? and saith Christ further; *Take heed how you despise these little ones, for I say unto you, that in heaven they have their Angels alwayes beholding the face of my Father which is in heaven*, *vers. 10.* Then doth Christ give such a testimony of them that they are heirs of heaven by all those signes and tokens, and shall wee as much as in us lyes, bar them out of the Visible Church? by keeping them from the seale of the Covenant that should give them admittance into it, and further Christ doth straightly charge them *to suffer little children to come unto him, and forbid them not*, *Math. 19. 24.* But doth Christ call them and charge them not to keep them backe from him, and dare any be so bold to withstand this charge of Christ, and as much as in them lyes, deprive their soules of all spirituall good, what desperate soule-murderers be these? they are like unto the daughters of Jerusalem, who in that great famine and terrible siege, were more cruell to their sucking Infants then the sea monsters, or like the Estridges in the wilderness, *Lam. 4. 3.* The pretious sons of Sion comparable to fine gold, were esteemed as earthen pitchers, *vers. 2.* So these men, when Christ highly commends, and greatly delights in young Infants, these cruell parents think them not worthy of their society in divine ordinances; how doe they know but they were sanctified in the wombe as well as

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Jeremiah, Jer. 1. 5. And how do they know, but they were filled with the holy Ghost even from their mothers wombe, aswel as John the Baptist? Luke 1. 15. But was John sanctified from the wombe, who was the first Minister of the Sacrament of baptisme? what is this, but to informe John that Infants from the womb are fitted for baptisme? And again, Christ was conceived by the holy Ghost to sanctifie Infancy aswel as any other age, that none may be excepted against; then how dare these men make exceptions where Christ makes none? then may Infants be sanctified in the wombe, and receive the holy Ghost from the wombe; Then saith Peter, can any man forbid that these should be baptized that have received the holy Ghost aswel as we? And he commanded them to be baptized in the name of the Lord, Acts 10. 47, 48.

Fifthly, the Apostles did baptize them that did but in a generall way confesse that Christ was the Son of God, Acts 8. 37, 38. And they baptized Simon Magus, & many in Samaria, when as yet the holy Ghost was fallen upon none of them, onely they were baptized in the name of the Lord Jesus: Then they laid their hands on them, and they received the holy Ghost, see Acts 8. 15, 16, 17. And the Apostles finding certaine Disciples, said unto them, have ye received the holy Ghost since ye beleaved? that is, have ye received the speciall gifts and graces of the holy Ghost since ye beleaved with a generall faith; but say they, we have not so much as heard whether there be any holy Ghost: and he said unto them, unto what were ye baptized? and they said, unto Johns baptisme, Acts 19. 1, 2, 3. Here you see them baptized that can make but a weak account of their faith; why may not Infants born of Christians be baptized much rather then these?

6. John baptized them with water unto repentance: but saith he, he that cometh after me, shall baptize you with the holy Ghost, Mat. 3. 11. That is, when Christ by his spirit shall make that baptisme by water effectually by the inward working of the holy Ghost, and yet all this but one baptisme, Ephes. 4. 5. And Paul speaking to those that were baptized with water, and yet were ignorant of the holy Ghost, saith, John baptizeth unto repentance, and saith to the people, that they should beleve on him that should come after him, that is, on Jesus Christ; And when they heard this, they were baptized in the name of the Lord Jesus, and Paul laid his hands on them, and the holy Ghost came on them, Acts 19. 5, 6. Now this was not another Baptisme, but onely the inward baptisme of the holy Ghost, as John had told them before, how that he which came after him should baptize those with the holy Ghost, which then only received the outward forme, Mat. 3. 11. Then if this be so, why may not Infants of Christians now be baptized unto repentance aswel as these? But our Anabaptists will have Christ to be the forerunner of John, to baptize them first with the holy Ghost, and then John shall baptize them with water, and so Christ shall prepare the way for John, and not John for Christ; But the spirit is like the wind, and we cannot tell whence it cometh nor whither it goeth, John 3. 8. That new name is written, as was known, but the same shall be, Revel. 2. 17. Then it were a vain thing to wait for that we shall never know in number; so then to children

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children borne of Christian parents we are to doe our duty in baptizing them; and let the Lord alone to take his own time to make it effectual to them; we must not eye the Lord to convert them, to any limited time of their age; some the Lord converts in the first houre, and some not till the last houre of their life. Again, it is said when Christ was baptized and went out of the water, then the spirit of God descended upon him, *and a voice from heaven came, saying, this is my beloved son in whom I am well pleased,* Mat. 3. 16. 17. Then if we would see the work of God appear upon our children, let us first baptize them, and then we may looke for it and not before.

Seventhly, we may take notice of the two Sacraments of the Jewes compared with ours, and their agreement together: first, concerning their Pascheover, it was required that they should know the thing signified by it, and that they should sanctifie and cleanse themselves before they did receive it; and when King *Hezekiah* supposed that some of severall Tribes had not sufficiently prepared themselves, and yet had been at that Sacrament, he prayed for them, saying; *The good Lord pardon them, and the Lord hearkened to Hezekiah, and healed the people,* 2 Chron. 30. 18. 19. 20. And (saith *Moses*) concerning some that were defiled, and had not cleansed themselves, therefore they could not keep the Pascheover on that day, *Nam. 9. 6.* Now to this Pascheover our Lords Supper doth well agree, which requires examination and knowledge of the thing signified, and a remembrance of the death of Christ till his coming againe, 1 Cor. 11. But for the other Sacrament of the Jewes, was nothing required of them if so be they were but children of circumcised Jewes, and baptism is come in the place of it? why then should more be required of our children then was of the children of the Jewes? let them answer if they can.

But suppose they should require some qualification in our children, why may we not answer that children are the heritage of the Lord? *Psa. 127. 3.* then why should they be kept from this ordinance of baptism? Again, children were in the Temple and sang *Hosanna* to the sonne of *David* to the astonishment of the Priests and Scribes, yet to the great approbation of Jesus Christ, who said to the Priests, have ye not read that *one of the mouthes of babes and sucklings sheweth perfected praise,* Mat. 21. 15, 16. *Psa. 8. 2.* But doth Christ here acknowledge an Evangelicall perfection to be in the praise of babes and sucklings? then who dares to keep them from the ordinance of baptism? Again, Christ saith, of such is the Kingdom of Heaven, then who dares to make question of that which Christ affirms? and he kindly embraced them, which he would not have done if they had not beene part of his Kingdom; neither could he be deceived, because he knew their hearts, and he prayed for them, *Mat. 19. 13.* and his prayers were alwayes heard, *Luke 11. 42.* neither would he pray for the world, but only for those that were given him, *17. 9.* and he blessed them; but who are blessed of Christ but they whose finnes are forgiven? *Psa. 3. 1.* And Christ was displeased with those that kept them from him, which plainly shewes his tender affection to them; and he gave his Apostles a double charge, that they should neither forbid those that brought them, nor drive
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way, but freely give them admittance into his presence; and (saith Christ) *He that receiveth not the Kingdom of Heaven as a little child, he shall not enter therein;* and (saith he) *their Angels are in heaven beholding the face of my Father which is in heaven,* that is, they stand ready, and hearken for a command from God to be sent for their good, *Psa. 103. 20.* But the angels are ministering spirits only for the heires of salvation, *Heb. 1. 14.* they incampe about those that feare the Lord, *Psa. 34. 7.* Then why should Infants be debarred from the Sacrament of baptism who have so sure a Title to the Kingdome of heaven. But they will say, those in the Gospell are to be understood babes in Christ or young converts: To this I answer, *when they brought them to Christ, he tooke them up in his armes when he blessed them* *Mat. 10. 16.* which shewes plainly that they were little children. Secondly, the Disciples call them young children and litle children *Mar. 10. 13.* and *Luke* saith, they brought unto him Infants, *Luke 28. 15.* And when Christ called a little child unto him, *Mat. 18. 2.* he set him in the midst of them, which argues plainly that he had him in his armes; but see *Mar. 9. 36.* there you shall see in plaine words that he took that very child in his armes and spake unto them. Thirdly, Christ saith unto his Disciples, who were strong Christians: *except ye be converted and become as little Children, ye shall not enter into the Kingdom of Heaven;* but now will those men who say this place is meant of babes in Christ or young converts, will they I say make their inference thus, that strong christians must become weak in faith? yea the Apostles must become as babes in Christ, their strong faith must become weak againe, or else they cannot enter into heaven; *these men declare their folly as Sodom declares her sin, Isa. 3. 9.* For doth not Christ often blame a weak faith, see *Mat. 8. 26. 14. 31.* and doth he not highly commend a strong faith? *Mat. 8. 10. 15. 28. Rom. 4. 20.* Then the true meaning is this, the Disciples had beene reasoning who should be the greatest, *Mat. 18. 1.* *Mar. 9. 34.* then Christ tooke a young child in nature up in his armes to convince their pride and envy, as the Apostle saith, *in malice be ye children, but in understanding be ye men,* *1 Cor. 14. 20.* So here in pride and envy Christ would have them to be as children, saying, except yee bee converted from your pride and envy yee cannot be saved; that is, your pride and envy must be mortified & crucified w^{ch} makes you affect high places; *he that would be first, the same shall be last & servant of all,* *Mat. 9. 35. 36.* So, then the Disciples were already converted from the state of nature to the state of grace, but yet they were not sufficiently converted from their pride & envy; so then you see all these testimonies of Christ to be concerning young children in nature, and not of young converts being growne in age; therefore infants having such approbation and testimony from the mouth of Christ, I say againe, who dares hinder them from the ordinance of baptism?

Rightly, from the ends of baptism, which are these. First, it is a pledge unto us in regard of our weaknesse, to assure us of all the graces and mercies of God, & especially of our union with Christ, and of remission of sins, and both mortification of them, and vivification to arise from them to newnesse of life, *Rom. 6. 3. 4.* For
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he that is baptized into Christ, hath put on Christ, Gal. 3. 27. The second end of our baptism is to distinguish Christians from Turkes and Pagans; for it is a signe of our Christian profession against all the enemies of Jesus Christ, as Circumcision was a token of the Covenant, saith the Lord, between me and thee, Gen. 17. 11. Christians may say as David did; *Thy vower are upon me O God, I will render praise unto thee*, Psal. 56. 11. The third end of our baptism, it is a meanes of our entrance or admission into the visible Church of Christ, for saith Christ; *Except a man be borne of water and the spirit, he cannot enter into the Kingdome of God*, John 3. 5. The Kingdome of God here hath a double signification answerable to the double qualification: sometimes it is meant the visible Church; so then except a man be baptized with water, he cannot enter into it, & it is also meant heaven it selfe, and so a man must be borne of the holy Ghost, or else he cannot enter into it. The fourth end of our baptism, it is a meanes of our unity with the Church and people of God; *For we are all baptized into one body*, 1 Cor. 12. 13. *There is one body and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, who is above and through all, and in you all*, Ephes. 4. 4, 5, 6. Then would you have a pledge of Gods love to you in regard of your children that they are united to Christ, and their sins forgiven and mortified, and that they are risen with Christ to the life of grace? then let them be baptized.

And would you have them distinguished from the enemies of Christ, and to have a signe and a badge of their Christian profession before the world? then let them be baptized.

And would you have them to be admitted into the Visible Church of Christ? then let them be baptized.

And would you have them to enjoy the priviledges of the Church, and to be at peace and unity with the people of God? then let them be baptized.

But some will here demand, whether baptism be of absolute necessity to salvation, or not; I answer, to make covenant with God, and to be in the said covenant, is of absolute necessity to salvation, for unless God be our God in Covenant, and we his servants, we cannot be saved; now baptism is the scale of this Covenant, and therefore necessary but in part; 1. In respect of Gods command, who hath enjoined us to use it. 2. In respect of our weaknesse that have need of all helps that may confirme our faith: yet baptism is not absolutely necessary to salvation, for the want of baptism doth not condemn the children of believing Parents, if they dye before baptism, when it cannot be had; for they being holy, theirs is the Kingdome of God, although they dye before baptism; the thiefe upon the crosse, and many other holy Martyrs dyed before baptism, that are now in the Kingdome of heaven; and those parents that slighted this ordinance, so that their children dyed without it, if they repent of that sin, it may be forgiven, and their soules may be saved for all that, yet it is of very dangerous consequence to slight or contemne any ordinance of God, it is damnable of it selfe without repentance. There was a law in Israel, that the uncircumcised man-child, whose flesh of his foreskin is not circum-

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seed; that soule shall be cut off from his people; the reason is rendered, because saith the Lord, *he hath broken my Covenant*, Gen. 27. 14. Now it was not the Infant that despised or slighted the Covenant: but it was the parents that sinned; by fighting or despising the ordinance of God, and did procure this judgement upon their child: also the child when he came on age refused to be circumcised: and so hee broke the Covenant of God, and therefore he was cut off from the people; and why may not this be a just judgement of God upon the Parents neglect of the ordinance of baptism which is come in the place of circumcision? And if the Lord were so severe with those that were not circumcised, which was a heavy burden for Infants to beare, see *Exod. 4. 26.* How much more now baptism is come in the place of it, which is far easier; *But wash and be cleane*, 2 Kings 5. 13. Then let them take heed how they neglect this ordinance of God: for when they expect to have them answer for themselves, they may justly answer with contempt, and despise the ordinance of God, and so for ever be cut off from his people, and from the visible Church, and so by that meanes debarred from the ordinary means of salvation. For the Lord addeth to his Church daily such as shall be saved, Acts 3. 47. Yet I grant that place is chiefly to be understood of the Invisible Church, into which who soever shall enter, being the Kingdome of grace, shall without faile come to the Kingdome of glory for ever. But except a man be borne of water, that is, baptized with water, he cannot enter into the Kingdom of God here, which is the visible Church; and he that is entred into it is either in the invisible or in Gods way to it, which is nothing else but heaven begun, and heaven is nothing else but grace perfected. We all with open face beholding as in a glasse the glory of the Lord, & are changed into the same Image from glory to glory, even by the spirit of the Lord, 2 Cor. 3. 18. But they will object and say, that Infants cannot be knowne to us that they are indeed the children of God, and if they be not, say they, we may not to baptize them. I answer, the same may be said of men of yeares, for we know not certainly whether they be the children of God or no: therefore by this argument we may not only exclude Infants from baptism, but men of yeares, yea all sexes and ages from both Sacraments, and so admit of none at all into the Church of God. But suppose a Heale nearer to them, do they beleve that the parents are the children of God, and in Covenant with him? then they ought to beleve the same of their children, till they manifest by their wicked life to the contrary. For is God the God of the Parents, and not the God of their seed? this is flat against the tenor of the Covenant; Therefore if the child have a right to the Covenant, he must needs have a right to the seale of it. Secondly, they object that Infants have no faith, and therefore baptism is of no use to them. I answer, they may have the seed of faith and regeneration, although we know it not; For without faith it is impossible to please God, Heb. 11. 6. And he that beleeveth not shall be damned, Marc. 16. 16. But howsoever they have an infolded faith, because that their parents by their faith receive the promise of God both for themselves and their children, so that the faith of the Parents is also the faith

faith of the children. And thus to be born of Christian parents, and in the Church of Christ, is in stead of the profession of faith, and so it will be usefull and profitable for Infants to be baptized.

Thirdly, they will object that Infants know not what is done when they are baptized. I answer, no more did those Infants that were circumcised, yet it was usefull to them and their parents both to have the Covenant sealed unto them, and is it not the same also to Christian Infants? many Benefits come with it, it is a meanes to admit them into the fellowship of the visible Church, and by that meanes made right members of it. For as the Father makes a purchase for himselfe and his children, and they being Infants at the time of the sealing of it, and so not able to know what was done, yet the purchase is not in vaine for them; but as those Infants grow to understanding they can rejoyce that they have an interest in their Fathers purchase; so will Infants baptized, when they come to understanding they will rejoyce in the great love of God that should vouchsafe to take them into Covenant, and seale so many gracious promises unto them in the Sacrament of baptisme, which will be an engagement to them all their days, to endeavour to keepe the conditions of it.

Fourthly, they will object that the weaknesse of the Infant is such, that the coldnesse of the water to be dived into it, may be the death of the Infant; therefore say they, it were better to let them grow to more strength, and to take the warmnesse of the Summer season, rather then to endanger the life of the Infant. I answer, it is true that dipping the child doth more resemble our spirituall washing, for saith the Apostle, *we are buried with him by baptisme into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should make in newnesse of life.* If we be planted in the likenesse of his death, we shall be in the likenesse of his resurrection, Rom. 6. 4. 5. But there is no necessity of dipping the Infant to endanger the health and life of it in these cold countries, when as the word baptizing signifies not only such a washing that is by diving of the body into the water, but that also which is by sprinkling water upon it, and the Lord saith by the Prophet, speaking of these times under the Gospell. *Then will I sprinkle cleane water upon you, and ye shall be cleane from all your filthinesse,* Ezek. 36. 25. Therefore without all question in these cold Countries sprinkling is accepted.

Again, Gods word teacheth modesty, see *Deu. 23. 18. 1 Cor. 11. 6. 14.* But what modesty were it for a man or woman grown of age to go naked into the water to be baptized, whether it be before one man or before the whole congregation? saith Paul, *let all things be done decently,* 1 Cor. 14. 10. Again, we are taught to pray the Lord to keep us out of temptation, and we have the example of David's fearfull fall into adultery and murder by seeing a naked woman washing her selfe, 2 Sam. 11. 2. *Abigail stood all appareled as she was.* Thell 5. 22. Now if they should object that men growne in yeares that were strangers were circumcised when they were converted to the Jewes Religion, therefore it was not shame to see their nakednesse. I answer, none but males were to be circumcised, Gen. 10. 17.

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lee 25. 25. and it was done by men; but females were not circumcised; neither ought they to circumcise any; but both sexes are to be baptized, therefore we should have regard to modesty, and to keep out of temptation.

Fifty, it may be they will object and say, if the Infant be sprinkled but in one part and not on another, then it is baptized but in one part and not in another, and therefore no true baptism: I answer in the words of Christ, *if I wash thee not, thou hast no part with me*; yet saith he to Peter, *he that is washed needeth not save to wash his feet and is cleane every whit*, John 13. 10. Here Peter thought it had beene better to be washed all over: but the answer of Christ is, that one part is sufficient, and circumcision was not in all parts but in one part, and yet the Infant was by the vertue of that one place circumcised all over; So Baptisme doth infuse it selfe into all parts of the man, and into all parts of his life, and into all places whithersoever he comes; therefore that baptism that is by sprinkling the Infant is a true baptism, and I have already shewed the danger of neglecting this ordinance: and here I may tell you againe, that the Lord met Moses and sought to kill him because that his child was not circumcised, thereupon his wife in her rage and fury went her selfe and circumcised him, which was her great sin; yet the Lord in his great mercy passed by all because the thing was done, and so the Lord let him goe. Exod. 4. 24, 25, 26. then take heed of carnall reasoning against Gods ordinance. Then I conclude, that in hot Countries and for men of yeares, diving may rather be used; but in cold Countries and to Infants, sprinkling may suffice, which also is the custome of our Churches and ought not altogether to be despised, see 1 Cor. 11. 16. where Paul saith, *if any man seeme to be contentious, we have no such custome, neither the Churches of God*; and when Israel had no settled Church, but travelled from one Kingdome to another, in such a case circumcision might be laid aside, and yet did not offend the Lord; But he remembers their kindeesse when they followed him in the wilderness, then Israel was holinesse to the Lord, and the first fruits of his increase, Jer. 2. 2, 3. Although they laid circumcision aside for a space of time; and there is much difference betweene a settled Church and the first planting of the Gospel; when the Apostles preached, it was to men of yeares, and such they baptized that were present, and they were out of the Covenant; but we are children of Christians, and some of our fathers were in covenant with God and had the seale of it, which is baptism: *And we are the children of the Covenant which God made with our fathers*, Acts 3. 23. These things well considered, let the Reader judge whether God will accept the sprinkling of Infants at their receiving of Baptisme in this cold Climate.

Sixty, they object that the baptism of Infants is grounded upon no institution of Christ: I answer, that Christ sent his Apostles to baptize all Nations, and the Apostles practise where they came baptized whole households, as I shewed before; and the Apostle speaking of the whole Church saith, *we are all baptized into one body*, 1 Cor. 12. 13. And the Apostle speaking of Israels going through the red Sea saith, *they were all baptized in the sea*, 1 Cor. 10. 3. 4. Now if all Nations, all Households

Houſholds, and all the Church was baptized. Where will they find that Infants were excepted againſt to be debarr'd of this ordinance of God? Let them but with an upright conſcience tell me what they think, whether Infants be no part of Nations, Houſholds, or of the Church of God, and then tell mee whether baptizing of them bee not provided upon the inſtitution of Chriſt.

7^{thly} they object & ſay, that place in *Mat. 18.* is not meant of infants, but of good big ones who were able to goe & answer for themſelves: this I have answered already, but ſaith Mr. *Calvin* in his *Inſtitutions* 416. 7. they are called by the Evangelist *Breſt* and *Pand*, by which words the Greekes doe ſignifie babes yet hanging on the breſts; therefore this word (*to come*) is plainly meant, to have acceſſe; loe (ſaith he) what ſnares they are compelled to make which are hardned againſt the truth: & where they ſay that the Kingdom of heaven is not given to Infants, but to ſuch as be like them, but this is no ſounder thē the reſt; for the very intent & meaning of Chriſt is to ſhew that Infants in age are not ſtrangers to him, when he commandeth that Infants be ſuffered to have acceſſe unto him; nothing is plainer then that very infancy indeed is there ſpoke of, & where he addeth, *of ſuch is the Kingdom Heaven*, in this word ſuch, are meant very Infants themſelves and ſuch as be like them. Now to compare theſe actions and carriage of Chriſt to thoſe infants with the ſignification of baptiſme together, and it will appeare to have the ſame ſignification: Then if Infants be brought to Chriſt, why is it not meet that they ſhould be received to baptiſme which is the ſigne of our communion & fellowſhip with Chriſt? and if the Kingdom of Heaven be theirs, why ſhould the ſigne thereof bee denied them? whereby there is as it were an entry made into the Church of God, that ſo they may be numbred among the heirs of the heavenly Kingdom; and by our baptiſme we teſtifie that Infants are contained in the Covenant of God; and doth not that which Chriſt did to them the ſame? his receiving and imbracing, laying his hands on them & praying for them, doth not all this declare that they are his & that they are ſanctified of him? for (ſaith he) *I pray not for the world, but for thoſe that have beſt given me out of the world*, *John 17. 9.* Then how unjuſt are they which drive away thoſe whom Chriſt calleth unto him, and ſpoile them that Chriſt hath garniſhed with his gifts? and if they ſhut out them that he willingly receiveth, what miſerable cruelty is this to their litle Infants, let the Reader judge. *Shal not the Infants under the old Teſtament be denyed the ſeale which the Lord calleth a token of the Covenant betwixt him and us?* *Gen. 17. 11.* And ſhall Infants now be deprived of it? ſhall the Jewes be aſſured of the ſalvation of their ſeed, and ſhall it be taken away from Chriſtians? did Chriſt by his coming take away the teſtimony of their Infants, and leave us none in ſtead of it? what an extreme ſlander is this to Chriſt who came to put an end to all darke Types and ſhadowes, and to manifeſt to the ſons of men the infinite goodnes of the Father more clearly then ever it was before: *Chriſt is the light of the Gentiles*, *Luk. 2. 32.* Then let us not think that Chriſt came to deprive our children of that which the children of the Jewes had before his coming.

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Eightly, they will object and say, that it is nowhere found that any one Infant was ever baptized by the hand of any of the Apostles. I answer, although it be not expressly by name set downe by the Evangelists, yet it is plainly implied, when it is said that they baptized *Lydia* and her household, and the *Jaylor* and all his, *Acts* 16. 15. 23. But if all this will not suffice to answer them, I reply, that by the same argument women may be debarred from the other Sacrament the Lords Supper, because that we read of none that received it in the Apostles times: but if we observed and consider well what the institution requireth, by that we may know to whom the use of the Lords Supper ought to be communicated; now the same rule is to be observed in baptism, for when we consider to what end it was ordained, we may easily see that it belongs as well to Infants as to elder folks, so that if they be deprived of it, the will of Christ is manifestly defrauded; then let us not believe their lies, when they say that baptism of Infants was not in the Apostles times. *But try the spirits whether they be of God, 1 John 4. 1. And search the Scriptures daily, and see whether those things be so, Acts 17. 11.*

Ninthly, they will object that although Infants were Circumcised, yet it will not follow that they should be baptized, because that the signs & the Covenant are different, and also the names of the children. For first say they, Circumcision was a figure of mortification & not of baptism; so I say too, that mortification is the thing signified by both: hence I conclude that baptism doth rightly come in the place of Circumcision, because that they both do signifie the same thing. 2. Whereas they affirm the difference of the Covenant, they are forced to wrest the Scriptures with audacious boldnesse, and all because they would make them speake a damnable lye which is this. They say that the Covenant which God made with *Abraham* did not exceed this temporall life, & all the promises therein contained are but for temporall things; but if this be so, hence it will follow that the Jewes were only filled with benefites like swine fattened with huskes, and so at length did perish with eternal damnation: for say they, Circumcision was but a literall signe, and the promises thereof were but carnall. To this I reply, that Hereticks may draw the same inference from baptism, for saith the Apostle, *we are circumcised in Christ in putting off the body of the sins of the flesh by the Circumcision of Christ, (and presently he addeth) buried with him in baptism, Col. 2. 11. 12.* Thus you see that baptism is directly in the place of Circumcision, and the fulfilling of baptism is also the fulfilling of Circumcision, for they figure unto us both the same thing, yet I deny not but the land of Canaan with many temporall blessings, was infolded in this promise, yet not as the chiefe, which was Christ, and in him all spirituall and eternall blessings, that the blessing of Abraham might come on the Gentiles through Iesus Christ, that we might receive the promise of the spirit through faith, *Gal. 3. 14.* Thus those soule-murderers do not only seek to murder our little Infants, but also the soules of all the *Israel* of God under the old Testament, in saying that Covenant which God made with *Abraham*, was but literall, and all the promises contained in it were but for carnall things. 3. They say that in the old Testament they were called the children

who affect not Civill Government.

children of *Abraham* because they came of him, and now none but the faithfull are called *Abraham*s children, therefore say they that carnall Infancy which was by Circumcision grafted into the fellowship of the Covenant figured the Infants of the new Testament which are regenerated by the word of God to immortall life. This is a truth, but yet it is not the whole truth; for as the Serpent beguiled *Eve*, so doth this subtile Sophister seek to seduce those little ones that beleeve in Christ. 1. Here you see that he excludes all our Infants from having any right in Christ, because saith he, the circumcising of Infants, and receiving them, or ingrafting them into the fellowship of the Covenant, signified those under the new Testament, w^{ch} are regenerated by the Word, which no Infant can be; yet I have proved before that they may have the seeds of faith & regeneration wrought in them by the spirit of God, although the manner how it is wrought in them be hidden from us: then why should he exclude these Infants? Again, he calls them all carnall Infants that were circumcised before that they manifest themselves so to be; not considering that God is able to sanctifie them, and to give them the gifts of the holy Ghost from their mothers wombe, as I have shewed in *Jeremiah* & *Iohn* the Baptist. Again, *Abraham* was called the Father of the faithfull, as well to Jewes as Christians; for when a company of wicked wretches called themselves the children of *Abraham*; saith Christ, *if ye were the children of Abraham, you would do the workes of Abraham; Ye are of your father the Divell, and the lusts of your father ye will doe*, *Iohn* 8:39. 44. And *Abraham* rejoiced to see my day, and ye go about to kill me, this did not *Abraham*, *vers.* 56. 40. Again, all the faithfull, whether Jewes or Gentiles, are all joynt heirs with *Abraham* of the same promises, and shall come from the East and West, and sit downe with him in the Kingdome of heaven, *Mat.* 8. 11. so then by Circumcision the Jewes were taught that God was the author of their salvation, & by this knowledge their minds were raised to the hope of eternal life, they were called Gods peculiar treasure, and his purchased people, and what can be wanting to them when God hath taken charge of them. And *Abraham* had faith before he received the seale of the righteousness of faith, that he should be the father of all the faithfull, both of circumcision and uncircumcision, *Rom.* 4. 10. 11. Yet God was pleased particularly to imbrace the seed of *Abraham* with his mercie, and that the same mercie might be the more witnessed to them, he gave them the seal of circumcision: so like unto this is the Christian Church when the parents receive the seal of the covenant, so must the children also; For if the root be holy, so are the branches, *Ro.* 11. 16. Yea, if but one of the parents beleeve, the children are holy, *1 Cor.* 7. 14. And are so accounted of God although they be Infants, and not yet capable to be converted by the word of God preached unto them, yet they may have a work upon them by the holy Ghost, which makes them to be in the Covenant, and to have right to the seale of it which is baptism.

Tenthly, they object other differences to small purpose betweene baptism and circumcision; they say that baptism hath relation to the first day of our spiritvall battell, but circumcision to the eighth day when mortification is ended, and by &

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by they fall soule upon themselves and break the neck of their owne argument; saying that circumcision is a signe of the flesh to be mortified, and baptisme they call buriall, into which none can be put till they be already dead, so that it is enough and sufficient to confute them in naming their owne contradictions; but let them know, that mortification is a continued action all the dayes of our life, and the more we increase in knowledge, the more we increase in sorrow, *Eccle. 1. 18.* For wee dayly find more sins to be mortified, and circumcision was not deferred till the 8th day because that should be the last day of mortification; but God in great mercy to the infant did forbear the first seven dayes because they are held to be most dangerous, as also that it may have a litle more strength to undergoe so hard a service and also it was to typifie our Saviours resurrection. Another silly cavill they would make, that if we thus compare baptisme with circumcision, then say they, none but males ought to be baptized, and yet (say they) you baptize females: I answer, circumcision being in the generative part, it is all one as if both were circumcised, so that if but one of the parents were in the Covenant, as I said concerning baptisme, the children are holy, *1 Cor. 7. 14.* Thus then we see the agreement between circumcision and baptisme in the inward mystery and in the promises; in the use and in the efficacy of them: Then why may not infants now be baptized aswell as they were circumcised, it being far easier to them to beare it?

11^{thly}, they object that infants understand not the thing there signified, which is their spirituall regeneration, this (say they) cannot be in their tender infancy, therefore they are to be taken for no other then the children of *Adam* till they bee growne to age meet for a second birth: I answer, if they have the seeds of faith and regeneration wrought in truth by the spirit of God in their soules, although the knowledge of it be hidden both from themselves and from us; it is too weake an argument to deprive them of the ordinance of baptisme; for sometimes the strongest Christian may thinke himselfe a cast-away, and that he for the present hath not one dram of true saving grace as yet wrought in him; but must we judge him to be so, because he himselfe for the present cannot see it to be otherwise? so then must wee judge all Infants to be in old *Adam*, because they themselves are not capable to understand their own condition? If they be in old *Adam*, they are in the state of death and damnation. *And if they should then dye, they must needs be damned; for in Adam all dye, 1 Cor. 15. 22.* But will these men leave them in that condition? what is this, but as I said before, to esteem the precious sons of Sion comparable to fine gold, to be but earthen pitchers? *These are more cruell then sea monsters to their young ones, like the Estridges in the wilderness, Lam. 4. 2. 3. She is hardened against her young ones, as though they were not hers, because God hath deprived her of wisdom, and hath not imparted unto her understanding, Job 39. 16. 17.* Christ calleth them unto him, because he is life, and that they might have life in them, and these people drive them from him, and adjudge them to death. Neither will they bring them to Christ that they may have life; they will not use the means to have them ingrafted into Christ, that so they may be delivered from the bondage of

of death; they deprive them of all salvation, in debarring them from the ordinance of baptisme. But they will demand how Infants can be regenerate, which have neither knowledge of good nor evil. I answer, God is able to work the seeds of grace in them, although we see it not, and in this thing we must beleve more then we see, or else we shal condemn all those infants that die before they be capable of knowledge, and so *David* shall go to hell to his departed Infant; for saith he, *I shall goe to him*, 2 Sam. 12. 23. And how can it be avoyded? For we are all shapen in iniquity, and in sin we were conceived, *Psa.* 51. 5. We are all by nature children of wrath, then those Infants that dye, must be freed from the wrath of God, and from the guilt of original sin, or els they cannot be saved. But here is our comfort, God can sanctifie *Jeremiah* in the womb, & he can give *John* the Baptist the gifts of the holy Ghost from the womb, and why not our Infants aswell as they? Christ was conceived by the holy Ghost in the wombe, that he might sanctifie his elect in every age, aswell at the first hour of their life as at the last, if he please: so then elect children shall be made holy and regenerate before they depart this life. And although the word preached be the immortall seed to regenerate men of years, it is not so to Infants, neither hath the Lord so tyed himselfe only to that means, but he may use some other in case that cannot be had, as among Turkes and Pagans, nor received by Infants; yet we must not limit the holy one of Israel, nor ty him to ordinary means in extraordinary cases.

¶ 2. But they object that baptisme is a Sacrament of repentance and of faith which cannot be in Infants, and we ought to beware lest they being admitted to the communion of baptisme, the signification of it be made voyd. I answer, it is evident by Scripture that Circumcision was a signe of repentance; yet *Paul* calls it *the seale of the righteousness of faith*, *Rom.* 4. 11. So then if Infants among the Jewes had faith to seale, why may not Infants of Christians have the like; I mean the seeds of faith; therefore baptisme is not void and of no effect to them. Again, if circumcision was commanded, baptisme is implied, that is, come in the place thereof, and signifies the same thing, and instituted by the same authority. Then let them take heed how they rage against the ordinance of God; and although Infants that were circumcised had no actuall repentance, yet they were truly Circumcised into the mortification of their corrupt and defiled nature, in which mortification they should afterwards exercise themselves when they were grown to riper age; and saith *John*, *I baptize you with water unto repentance*, *Mat.* 3. 11. And others that were baptized had not received the holy Ghost, for as yet he was saine upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the holy Ghost, *Acts* 8. 16. 17. So then they were baptized into repentance and faith to come, for as yet these graces be not found actually in them, yet by the secret working of the spirit of God, the seed of both lies hid in them. *Paul* calls this *the washing of regeneration, and renewing of the holy Ghost*, *Titus* 3. 5. But still they stand upon an expresse word of God to command it. I answer, Circumcision had a command, and baptisme is come in the place of it; then let them shew how and when that command was repeated; for al-

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though the signe be changed, the command remaines still, as it was to Circumcision, so it is now to baptism. Again, if they be elected and have this signe of regeneration, and shall depart before they be capable to understand the mystery of it, they shall be renewed by the power of the holy Ghost unconceivable to us, before they goe hence & be no more seen: but if they grow up to age, whereby they may be taught the truth of baptism; they will be the more engaged to endeavour reformation of their lives, having the token or signe of regeneration given them from their Infancy; saith Paul, *we are buried together with Christ by baptism*, Rom. 6. 4. If this be done by baptism, then it was not done before; and saith he again, *as many as have been baptized into Christ have put on Christ*, Gal. 3. 27. That they might henceforth live unto Christ; and saith Peter, *baptisme is the answer of a good conscience towards God by the resurrection of Iesus Christ*, 1 Pet. 3. 21.

But they often erre in this, that they will have the thing it selfe alwaies in order of time before the signe; But if this were so, then Infants could not have beene circumcised, for they could not manifest to others their regeneration being Infants; but circumcision was to them the witness of good conscience, the seeds of grace being there but the declaration and manifestation, was applyed to the time to come; so also baptism is to confirme and establish the Covenant made by the Lord with us, and we then receive the seale thereof; and when wee actually believe being of age, *then we set to our seale that God is true*, John 3. 33.

13. They object that baptism is given unto forgiveness of sins, but this we grant as well as they, for we are all born sinners, & stand in need of pardon from the womb, and also of the signe of it to assure us, as soon as it may be had, seeing the Lord doth not cut off Infants from the hope of mercy, why should we deprive them of the signe which is far inferiour to the thing it selfe? so then Infants have remission of sins given them, therefore they ought not to have the signe taken from them. They say again, that Christ cleanseth his Church by the washing of water by the word, Eph. 5. 26. And this also we grant aswell as they, for it quite overthrowes their errour. For if the Lord will have that washing whereby hee cleanseth his Church to be testified by baptism, why then should we do so much wrong to Infants as to debar them from that which is given in generall to all the members of the Church; *And they also are heirs aswell as others to the Kingdome of heaven*, Mat. 18. 34. 19. 14. And baptism is an ingrafting into the body of Christ; then Infants who are reckoned among the members, ought also to be baptized, lest we be found guilty of this horrible sin, to pluck away by violence any member from the body of Christ.

14. They object that the Apostles baptized none but those that did before make profession of faith and repentance. For they said unto Peter and to the rest of the Apostles, *men and brethren what shall we doe?* Then Peter said unto them, *repent and be baptized every one of you*, Acts 2. 37. 38. And when the Eunuch required to be baptized, Philip answered, *if thou believest with all thy heart thou mayest*, Acts 8. 37. Hence they conclude that baptism is to be granted to none but those that have faith and repentance given before. I answ. The first of these places doth not mention

mention faith at all, so that it seems by that place repentance alone may suffice, and the other place doth not mention repentance, so that it seems from that place, that faith alone may suffice, so that of necessity the two places must be joyned together: but if you goe to joyne Scriptures together, we will joyne with you, and lay some other Scriptures to them both, which will soone split your argument; for those to whom *Peter* and *Philip* spake, were men of yeares, and sufficient to have the practise of repentance, and to conceive faith. Now such as these, we grant, ought not to be baptized till we conceive of their conversion and faith so far as it may be conceived by the judgment of men, but the case of Infants is to be accounted otherwise, as for example; When any stranger joyned himselfe in communion with the religion of Israel, they taught them first the Covenant of the Lord, & instructed them in his law before that he was marked with Circumcision, because that he was by birth a stranger to the people of Israel, with whom the Covenant was made, and with whom Circumcision was established. The Lord when he adopted *Abraham* to himselfe, doth not begin at Circumcision, and hide from him what he meant by that signe, but first he declareth what Covenant he intendeth to make with him, & then after faith is given to apply the promises, then he maketh him partaker of the Sacrament of Circumcision; but why must *Abraham* first have faith, and then receive this Sacrament; and yet his son *Isaac* shalbe partaker of it at eight dayes old? I answer, because that he was a man grown in yeares, and before a stranger: therefore it was meet that he should first learn the conditions of the Covenant, but *Isaac* an Infant begotten of him, is in Covenant by right of Inheritance according to the forme of the promise, which was not only to be his God, but the God of his seed after him, *Gen. 17. 19.* So that his son had right to it from the wombe, although he understood not the conditions thereof being an Infant, neither ought such Infants to be debarred from the signe, for this that they cannot swear to the form of the Covenant. So then if heathens which are grown in age shall embrace the faith of Christ, they must not bee marked with baptisme till they doe evidently declare their faith in Christ, and repentance for their sins, which only can open to them an entrance into fellowship of the Covenant: but Infants of Christians as they are received of God into the inheritance of the Covenant as soon as they are borne, ought to be received to baptisme; but if a Turk or a heathen shall offer himselfe to baptisme, he must not be rashly baptized of us till after confession, whereby he may so fansie the Church.

15^{thly}, they object from the institution of baptisme, that Christ sending out his Apostles to all Nations, commanded them first to teach and then baptize them, *Mat. 28. 19.* And so in the last of *Mark* it is said, *he that believeth and is baptized, shalbe saved*; hence they conclude, saying, that teaching must goe before baptisme by the expresse command of Christ to his Apostles, and (say they) hee doth assigne baptisme to be a state after faith; and (say they) Christ shewed us an example of himselfe, which would not be baptized till the thirtieth yeare of his life: I answer from the first of these, that the Apostles after they have baptized any, then they are charged to teach them to observe all things whatsoever Christ commanded them,

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them, *Mat. 28. 19. 20.* Hence I gather fro their own exposition, thus, that although they do as Christ did who lived 30 years before that he was baptized, & al that time have bin taught to reform their lives, yet by their own exposition they must not observe & do what Christ here commands them till they be baptized, because observation & reformation are set downe after baptism in this place. Then seeing they fall thus foule upon their own exposition, that they must not observe & practise till they be baptized, in my judgmēt it were good to have the baptized betime, that they may begin reformation betime, that they may not only be taught 20 or 30 years, but they may observe and practise what they have been taught. But here all may see what unprofitable hearers they make of their children, who shall heare before baptism, because that teaching is set downe first, but they must not observe and practise till after baptism because that is set down last, neither will they baptize them that they may observe and practise. Here I may repeat againe what I said before, that the Apostles were sent amongst heathens that are out of the Covenant, but we are Christians in the Covenant; and they were men of age, but ours are Infants not capable of teaching. But do they stand so much upon this, that teaching is set down first, although observation be set down after baptism in the same place? then let us to this joyn another, *1o. 3. 5.* see *Acts 22. 16.* where Christ doth not say, *except ye be born of the spirit first, and then of water afterwards, ye cannot enter into the Kingdome of heaven;* but contrary he saith, *except ye be borne of water, and then of the spirit,* shewing that baptism must give them admittance into the visible Church of God here, and they must be borne of the spirit, that is, regenerated, before that they can come into Gods heavenly Kingdom, and we know that many were baptized before that they had the gifts and graces of the holy Ghost given them, *Acts 8. 16. 17.* Again, they being sent to teach those that were capable of teaching, & then to baptize them; but will it follow hence that Infants must be first taught and then baptized? because *Abraham* was ninety and nine yeares old when he was circumcised, must *Isaac* be so too? a pretty conclusion. But I have answered it already, and proved it too weak an argument to debar Infants born of Christians from the scale of baptism: but further let me cleare this by a similitude, the Apostle saith, *this we command you, that if any will not worke, neither should they eat,* *2 Thes. 3. 10.* will they hence conclude that the Apostle will suffer none to eat but such as worke? then what shall our aged people and Infants doe, and our sick and weak and lame people doe? shall we starve them all because they cannot worke? this is our Anabaptists divinity, who make that a generall rule for all, which is spoken only of some; for (say they) because men of yeares must be instructed before they be baptized, therefore Infants must be so too, and because men growne & in health and strength must worke or else they must not eat, therefore infants must doe so too, or else they must not eat. Now for the example of Christ, who they say was not baptized till he was 30 yeares of age, I hope they will not say that he wanted fittnesse till he was of that age to be baptized, for *when he was but twelve yeares old he disputed with the Doctors in the Temple and all that heard him were astonished at his understanding*

standing and answers, Luke 2. 42. 46. 47. Then the reason why Christ was not baptized till the middle of mans age or till he was 30 years of age, was, because he was minded then with his Doctrine to institute baptism; and that he might procure the greater authority to his institution, he sanctified it with his owne body, who was baptized to sanctifie that ordinance unto us, and he sent out his Apostles to baptize all Nations in the name of the Father and of the Son and of the holy Ghost, Mat. 28. Though Iesus himselfe baptized not, meaning with water, because (saith Iohn the Baptist) *he that cometh after me shall baptize you with the holy Ghost,* Mat 3. 11. Thus Christ did then to many, as also now when he maketh that ordinance effectually to the cleansing of their soules from sin; but if they stand so much upon the thirtieth yeare, why then did they suffer Gervetus one of their great Masters to begin at the age of one and twenty years to boast of himselfe to be a prophet? and they suffered him to take the place of a teacher before that he had been a member of their Church.

16, they object, that if Infants be baptized, they may aswell receive the Lords Supper: I answer, no, that will not follow, for the Scriptures shew us a large difference betweene those two; baptism is a signe of admission whereby they are numbered among the people of God; & it is a signe of spirituall regeneration, whereby wee are born again the children of God, whereas on the other side the Lords Supper is given to men growne in years, and therefore able to beare stronger meat; and whereas the Scripture never saith that any infants born of christian parents are unfit for baptism, yet none must receive the Lords Supper but such as discern the body and blood of the Lord, and are able to examine their owne conscience, and able to declare the Lords death; the Apostle exhorteth that *every man should prove and examine himselfe and then eat of that bread and drinke of that cup*; therefore examination must go before, which were a vaine thing to looke for from infants: againe, *he that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.* But if none can partake worthily but they that can discern the Lords body, why then should we give to our tender children poyson in stead of lively food? Again, the commandement is, *that ye shall doe it in remembrance of me,* and that other sentence, *as often as ye eat of this bread and drinke of this cup, ye doe shew the Lords death till he come*: but what remembrance can wee required in our infants of the thing which they never attained with understanding? what preaching of the crosse of Christ can they comprehend in their mind? none of these things are prescribed nor required in baptism, therefore between these two signes there is great difference, and it was so between circumcision and the passover in the old Testament; for circumcision (which is well knowne to answer our baptism) was appointed for infants, but the passover which our Lords Supper succeeded did not receive all manner of guests without difference, but it was rightly eaten by them only that were of age, & did enquire into the signification of it. These things methinks might satisfie these men if they were not wilfully blinded and obstinately bent to goe on in their error.

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Now it may be demanded whether the children of Turkes or Jewes may lawfully be baptized. I answer, no, because their parents are out of the Covenant, so that the case is not the same as with Infants borne of Christians, with whom God hath made a Covenant, and with their seed who are children of the Covenant. Therefore as we our selves have right to the seale of this covenant, so have our Infants as soone as they are borne, although the Lord in mercy did forbear eight dayes to the Jewes, because they were then unable to beate it.

2. It may be demanded whether children of professed Papists may be baptized. I answer, their parents are baptized in the name of the Father, Son, and holy Ghost, and though the Papacy be not the Church of God, yet the true Church of God is hidden amongst them, and for this cause baptism remains still in the Church of Rome, and their children may be baptized, yet with these cautions. First, that their parents desire this baptism. 2. That there be Churches which promise the education of the child in the true faith.

Thirdly, it may be demanded whether the children of prophane and wicked parents who hold the true religion in their judgement, but deny it in their lives, may the children of such be baptized? I answer. They may for all that: for without exception *they that were of circumcised Jewes were circumcised*, Gen. 12. 23. Although many were wicked, yet al were circumcised. Again, although our immediate parents were wicked, yet it may be some of our predecessors were holy, *and if the roote bee holy so are the branches*, Rom. 11. 16. This also may answer a question whether the children of fornication may be baptized. I answer. They may, if some besides their parents will answer for their good education: neither is there any reason that the sins of the parents should hinder the child of baptism being a thing pertaining to life eternall.

Fourthly, It may be demanded whether children of excommunicate parents may be baptized. I answer, as before, that if some will answer for their good education, they may; for the parents although excommunicated, yet still they remain for members of the Church, having still a right and title to the Kingdome of heaven, & are not absolutely cast out of it, but with this condition, if they do not repent; although in part they are in respect of their communion or use of their liberty, yet not in respect of their right and title; but as a free man of a corporation being imprisoned, remains a free man still, although for the time he hath no use of his liberty.

5. It may be demanded whether the intention of him that baptizeth be necessary; I answer, if the word of institution come to the element, it is a Sacrament, whatsoever the Ministers intention be. *Paul rejoiced that Christ was preached, although many preached of envy & contention, with no desire of any good to their hearers*, Phil. 1. 16. Then the intention of the mind is not necessary, if so be the institution be observed. And the efficacy of the Sacrament depends not on the will of man, but on the will of God.

6. It may be demanded what is the duty of the Minister in baptizing. I answer, he stands in the room of God, & what he doth according to the institution, is as much

as if God himself had done it with his own hand, and therefore when the Minister doth apply water to the body which is the signe and pledge of grace, he doth withall apply the promise of remission and life everlasting to the party baptized, & that is as much as if God should say to the party baptized, calling him by his name, I freely give unto thee the pardon of all thy sins, and life everlasting, upon condition that thou keepe the order set downe in baptism, which is to turne unto me, and to beleve in Christ; then here is ground for a speciall faith. First, God for his part by hand of the Minister applyes the promise of mercy to every particular beleever; then againe, every particular beleever is by a speciall faith to receive the promise. For when God shall speake unto us particularly, and as it were assure us of his mercies with his owne hand and seale; we must needs be moved in our obedience to his will, and our hearts must be affected with it.

7. It may be demanded whether baptism administered by wicked men or Hereticks or such as cannot preach, be lawfull and true baptism. I answer, if such a one be chosen and put in the place of a true Pastor, and keepe the true forme of baptizing according to the Institution in the name of the Father, Son, and holy Ghost, it is true baptism: but if they baptize in the name of any other, it is unlawfull; for were ye baptized in the name of Paul? I thankes God I baptized none of you, lest any should say that I baptized in my owne name, 1 Cor. 1. 13. 14. 15. These things considered, although they were ignorant and could not preach, or wicked Hereticks that did administer it, yet their baptism was lawfull. For the Pharisees and Doctors of the Jewes were in any of them not of the Tribe of Levi, but of some other Tribes, and many of them were Hereticks and Apostates, yet they were in the place of good Pastors, and sat in Moses Chaire, and taught some of Moses doctrine; therefore saith Christ, heare them.

8. It may be demanded by the Anabaptists who are not pleased with our baptism, whether those that we have baptized, may not be baptized againe by them. Such Katabaptists were in Calvin's time, that did furiously call upon them to be baptized againe. To this I answer, that they may not be baptized againe, being once baptized; the efficacy of baptism extends it selfe to the whole life of man, and we are but once new borne, and once ingrafted into Christ, and the gift of regeneration is never extinguished: if a man could be borne againe, he should need to be baptized againe, because that baptism is the Sacrament of Incision or ingrafting. Now if any should say that a beleever that is ingrafted into Christ, should by his own sins and wickednesse make himselfe a dead member, I should tell that man is impossible. For the spiritua'l Temple is made of living stones, 1 Pet. 2. 5. And they are passed from death to life. John 5. 24. And beleivers are of the bone and flesh of Christ that can never dye more, Ephesians 5. 30.

9. It may be demanded what seale or marke is set on Gods people by this Sacrament of baptisme? I answer, there is a two-fold seale, one outward, and the other inward. The outward and visible marke or seale is to distinguish Christians from Turkes, Jewes, and Infidels; as the blood of the Pascall Lamb did betweene the Israelites and the Egyptians. Now the inward or invisible marke or seale that is set upon us in baptisme, being effectuell, is the knowledge of our election; this baptisme being effectuell, shewes unto us that the foundation of God remaineth sure, *having this seale, the Lord knoweth who are his*, 2 Tim. 3. 19. By vertue of this, saith Christ, *I know my sheepe*, John 10. *And by this the elect of all nations are marked*, Rev. 7. 9. The second inward seale is the gift of regeneration, which is nothing else but the imprinting of the image of God in the soules of men, and by this beleevers are sealed, *Ephes. 1. 13. 2 Cor. 1. 22*. Now baptisme is a meanes to see this marke in us, because it is the laver of regeneration: for as the water washeth away the filth of the body, so the thing signified which is the blood of Christ, doth wash away the sin of our soules.

Here I thought to have ended this discourse concerning baptisme, being already, I suppose, sufficient to satisfie the Reader; but I looking about me, saw one *Servetus* a mighty Anabaptist, the glory of their company, he came marching with his twenty arguments, and he set upon me and forced me to give him Battell. First (saith he) the signes of Christ are perfect, therefore (saith he) they that receive them must bee perfect, or at least able to conceive perfection: But here this man is a little too hasty to require perfection the first day; saith *Paul*, *not as though I were already perfect, but I follow after and presse toward the marke*, Phil. 3. 12, 13, 14. Baptisme extendeth it selfe throughout all our life till death, therefore we must grow unto perfection in degrees. Secondly, he saith, the signes of Christ were ordained for remembrance, that every man should remember that he was buried together with Christ, but here the man hath left his baptisme and is fled to the Lords Supper, see 1 Cor. 11. 24, 25. Thirdly, he saith, all they abide in death which believe not the Sonne of God, and the wrath of God abideth on them, and therefore infants which cannot believe, lie in their damnation: I answer, Christ only threatneth the despisers of the Gospell, which proudly and stubbornly refuse the grace that is offered them; but what is this concerning infants? saith Christ, *it is not the will of your heavenly Father that one of these little ones should perish*, Mat. 18. 14. But how can this be if they lie still in damnation under the wrath of God? no, the spirit of God can worke the seeds of grace in them although wee cannot conceive the manner how it is done. 4. he objecteth that we are first in our natural condition, therefore we must tarry for baptisme which is spiritual: It is true, we are *shapen in iniquity, & conceived in sin*, Pl. 51. *And by nature children of wrath*, Ephes. 2. 3. But by his good leave, God is able to remedy this even

In Infancy, as I shewed in *Jeremiah* & *John the Baptist*. Fifthly, then he bringeth an allegory, saying, *David* tooke neither blind nor lame, but strong soldiers with him into the Tower of Sion, 2 *Sam.* 5. 8. But here I shall split his allegory with a parable of Christ, wherein God calleth to his heavenly banquet both the blind and the lame, *Luke* 14. 21. Sixthly, then he bringeth another allegory, saying, that the Apostles were fishers of men, *Mat.* 4. 19. And *Iesus* said unto *Simon*, henceforth thou shalt catch men, and not little children, *Luke* 5. 10. To this I reply, and demand what that saying of Christ meaneth, that into the net of the Gospel are gathered all kind of fishes, *Mat.* 13. 47. Neither were the Apostles when they were sent to preach forbidden to baptize Infants, and when the Evangelists name them *Anthropous*, men, which word comprehends all mankind without exception; why then should they except against Infants, when as God makes no exceptions against any Age, Sex, or Nation? Seventhly, he saith, sith spirituall things agree with spirituall, therefore Infants, which are not spirituall, are not meet for baptism: I answer, here *Paul* speakes of Doctrine, where the Corinthians were very quick to apprehend carnall things, and blames them to be very dull to conceive spirituall things, 1 *Cor.* 2. 13. 14. But what is this to infants, which are not required to heare points of Doctrine, is any thing here to hinder them from baptism? He replies, that if they be newmen, they must be fed with spirituall food: I answer, the signe of Adoption may suffice till they be growne of age and able to beare stronger meat. But he objecteth, that Christ calleth all his to the holy supper: I answer, he admitteth none but them that are already prepared to celebrate the remembrance of his death; this infants cannot doe, yet Christ doth vouchsafe to embrace them, which argues they are not strangers, although Christ hath stronger meat for them, yea many things hee hath to say to them which they cannot beare now, *John* 16. 12. Eighthly, hee saith, it is monstrous that a man after he is borne should not eat: I answer, the soule may be fed although they doe not eat outwardly of the supper; Christ is meat to infants though they abstaine from the signe, which is the supper; but of baptism the case is otherwise, for by it alone the gate into the Church is opened to them. Ninthly, he saith, a good steward distributeth meat to his household in due time: I grant it, but then withal let him prove that baptism is given to infants out of due time. Tenthly, he bringeth the commandement of Christ, to make haste into the harvest, for the fields are already white, *John* 4. 35. I answer, from this place Christ would have his Apostles to take notice of the present fruit and good successe of their labours, that they may the more cheerefully prepare themselves to teach because they were fitted to heare; but I say againe, what doth this concerne Infants to keep them from baptism?

11th reason, he saith, in the first Church Christians and disciples were all one: It is true, those that were converted and baptized were both Disciples

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and Christians; but what of this? will he gather hence, that infants borne of Christians are strangers and out of the Covenant? let him prove it.

12. He alledgeth that all Christians are brethren, but infants are out of this number so long as we debar them from the supper: I answer, Infants are heirs of the Kingdome of Heaven; for of such is the Kingdome of Heaven, Mat. 19. 14. 18. 14. And they are members of Christ, 1 Cor. 12. 13. And the embracing of Christ was a true token of their adoption, Mat. 19. 15. Thus infants are joyned in common with full growne men; therefore although they abstaine from the supper for a time, it hinders not, but that they pertaine to the body of the Church.

13. He addeth that none is made our brother, but by the spirit of adoption which is given only by the hearing of faith; this objection hath been often answered, that it is spoken of men of yeares which is not required in Infants: this hearing of faith, but is this sufficient to prove that God neither will, nor can bring home any of his elect, but by the ordinary meanes of the Word preached? shall we shut all the world out of heaven, because they have not this ordinary meanes of salvation as we have? why then shall we limit the holy one of Israel, as though he were not able to graft Infants into Christ by his spirit, because the manner how is hidden from us.

14. Hee objecteth that *Cornelius* was baptized after hee had received the holy Ghost, Acts 10. But what of this, because one was so, must all be so? I have shewed the contrary by many examples, read Acts 8. 15. 16. 17. The holy Ghost was saide upon none of them; Yet they were baptized in the name of the Lord Iesus.

15. Here this blasphemous saith, by regeneration we are made Gods, and that they be Gods to whom the word of God is spoken; This, saith he, accordeth not to children that be Infants. All that I will say at this time to this damnable error, is this, to shew their hellish inference from some places where Kings and Magistrates by reason of their offices are called Gods, being his Vice-gerents or Deputies upon earth. Hence they would gather that all the faithfull are deified that they may the better banish Infants out of the Church.

16. He saith that Infants cannot be accounted new men, because they have not been begotten by the word. This I have often answered to belong to men of yeares, yet Gods spirit can worke without the ordinary meanes.

17. Here he brings another allegory, saying, in the Law a sheep & a goate were not offered in sacrifice as soone as they came out of the wombe. Here I might answer, that the first borne of man and beast was consecrated to the Lord as soon as it came out of the wombe, Exod. 13. 2.

18. He affirmeth that none can come to Christ but they that have beene before prepared of Iohn. I answer, had those Infants beene with Iohn whom Christ embraced and blessed? away with such false principles.

19. Here he calleth for Patrons, such as *Trismegistus* and the *Sibylls*, to prove that holy washing pertaine to none but them that are grown of age: here this man discovers his honourable esteeme of the baptisme of Christ, who will reduce it to the Ceremonies of the Gentiles, that it may be no otherwise administred then pleaseth *Trismegistus*; but we more esteeme the authority of God, whom it hath pleased to make Infants holy to himselfe, and to admit them with that holy signe, the force whereof they did not yet understand: neither do we count it lawfull to borrow any thing out of the cleannings of the Gentiles, that may change in our baptisme the everlasting & inviolable law of God which he hath established concerning circumcision.

20. Last of all he maketh this argument, that if it be lawfull to baptize Infants without understanding, that baptisme like an interlude may be in sport administred of boyes when they play. But of this matter let him quarrell with God, by whose commandement Circumcision was common to Infants, before that they had attained to understanding: was it therefore a thing to be played with, or subject to the follies of Children, that they might overthrow that holy ordinance of God? but it is no marvaile that those reprobate spirits although they were vexed with frenzie, do thrust in all the grossest absurdities for defence of their errors, because God doth with such giddinesse justly take vengeance of their pride and stubbornnesse. So much for the 20. arguments of *Servetus*, and his brethren the *Anabaptists*.

One objection I find since which is this, that Christ and his Apostles did enioyne all that they baptized to make profession that they had justifying faith, although they had it not. I an. Christ said, *some of you beleeve not, for Iesus knew who they were that beleeved not*, John 6. 64. 66. And the Apostles say themselves that the holy Ghost was faine upon none of those in *Samarita*, yet they were baptized in the name of the Lord Iesus, Acts 8. 16. Then shall we think that Christ and his Apostles would enioyne them to make profession of a lye, to say they have justifying faith when they had it not? or did Christ and his Apostles engage themselves to beleeve that the baptized had justifying faith, when they knew the contrary, and so beleeve a lye against their owne conscience? But they display their folly and reply, saying, the knowledge of Christ was above the rule, and therefore he might cause them to make profession of a justifying faith, though he knew they had it not; but what blasphemy is this to make Christ the author of their dissembling? and not only so, but a defem- bler himselfe, to professe that they had justifying faith, which, say our *Anabaptists*, was the cause of baptisme, when he knew they had it not? Hence we may gather that knowledge of sin gives free toleration of sinne; for Christ knew they had no justifying faith, yet he might baptize them. But this is no rule, say our *Anabaptists*, for other Ministers, because they do not know that they have no justifying faith, as Christ did; so then by the doctrine of *Anabaptists*,

● *A confutation of the Anabaptists and all others, &c.*

If our Ministers know that Infants have no faith, they may baptize them; but if they doe not know that they have no justifying faith, then they must not baptize them.

Now all sober-minded men may see how rashly they trouble the Church of Christ with brawls and contentions for baptizing of Infants; but it will be profitable to consider what Satan goeth about with this so great subtilty, even to take away from us the singular fruit of assurance and spiritual joy (which is to be gathered hereof) and to diminish also the glory of the goodnesse of God: for sweet it is to godly minds to be certified not onely by word, but also by sight to our eyes of the great favour that we have obtained of our heavenly father both to us and our posterity. How should this stirre up thankfulness, that God is not only in Covenant with us, but with our seed after us? this thanksgiving and praise unto our God for this mercy, is the thing that Satan seeks to hinder by depriving our Infants of this ordinance of baptism. Now if Satan could hinder this assurance of the grace of God to our Posterity, he would soone stifle all the promises that ever God made to us and our posterity after us in his word: hence would follow in stead thereof, unthankfulness and sloathfulness to instruct our children in godlinesse; for what encouragement have we more then this, to bring them up in the feare of God, when we consider that even immediately from their birth the Lord taketh and acknowledgeth them for his Children. Oh then let us labour to see the bountifull goodnesse of God towards us, and let us offer to him our children, who will give them a place among them that be in his family and household of faith, yea he will make them members of his Church and heires of his everlasting Kingdome. Then what heart can be so cruell to debar his litle Infants from the ordinance of baptism, which is the doore of entrance to all the mercies of God both here and hereafter, *Psal. 102. 28.* For (saith *Luke*) *all the people that heard him and the publicans justified God, being baptized with the baptism of John; But the Pharisees and Lawyers rejected the counsell of God against themselves, being not baptized of him, Luke 7. 29. 30.*

FINIS.



